Śrī Madhva Siddhānta Onnāhinī Sabhā Publication No. 103

श्री रंगमाहात्म्यम्

ŚRĪ RANGA MĀHĀTMYAM

(ब्रह्माण्डपुराणान्तर्गतम्)

(Available in Brahmāṇḍa Purāṇa)



॥ श्रीमदानन्दतीर्थभगवत्पादाचार्याः ॥

Śrī Madhva Siddhānta Onnāhinī Sabhā

TIRUCHANUR - 517 503 (Near Tirupati, A.P.)

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॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

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By

Tāmraparṇī Subbāchār Rāghavendran, M.A. B.L.

(T. S. Rāghavendran, Advocate, Coimbatore)

Śrī Madhva Siddhānta Onnāhinī Sabhā

TIRUCHANUR - 517 503

(Near Tirupati, A.P.)

Śri Raṅga Māhātmyam

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Publisher's Note

We are extremely happy and there is no limit for our joy and happiness for this 103th Publication – "Śri Raṅga Māhātmyam", and the original work is from Brahmāṇḍa Purāṇa consisting of 551 verses being the conversation between Lord Maheśwara and Divine Sage Nārada. Our Joint Secretary, Śrī T. S. Rāghavendran, M.A., B.L., Advocate, has translated the work along with original. He has also brought additional matter relating to the Holy Kshetra Śrīraṅgam about the holy Mutts and the Holy Bṛndāvans available there. By reading this book we are sure that every devotee will amass very large puṇya to his credit.

The learned author has taken large and vast considerable pains for writing these books. Śrī T. S. Rāghavendran has given very elaborate notes and explanations so that devotees reading this book will have full and complete meanings and whereby acquire tons of virtues.

Śrī T. S. Rāghavendran, (Popularly known as T.S.R.) who is also my Vidyā-Guru, is a highly devoted humble and sincere scholar. He has been well traditionally and systematically trained by his father and Vidyā-Guru Tāmraparṇi Śrī D. V. Subbāchār, a star in the Dwaita Vedānta, for a number of years. His Guru felt extremely happy at the humble achievements and growth of his son-śiṣya and blessed and ordered him to workout plans and schemes, so that the works of Śrīmad Āchārya and his followers can be carried to the ordinary devoted public who may not be able to read the original works due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Śrī T. S. Rāghavendran, working round the clock, to fulfill the promise made to his father and Vidyā-Guru. This humble Śrī T.S.R. is achieving the results by Śrī Hari-Vāyugalu's grace step by step.

Śrī T.S.R. has to be thanked by one and all through out the world for his very sincere and highly dedicated devoted service to the world of Vedānta and Dwaita religion in particular.

The most noteworthy point is, that, he never aspires anything even in mind in return of worldly gain at all. All that he humbly wishes that the devoted readers should amass virtues and should obtain the grace of Śrī Hari-Vāyugalu and thereby he obtains a share in it, and he feels highly satisfied and feels immensely joyful and thanking Hari-Vāyugalu for having chosen him for this great noble task. S. M. S. O. Sabhā and the entire world of Vedānta, should always be indebted to him for such selfless great services rendered.

Incidentally Śrī. T. S. Rāghavendran, has written and published 54 works which are listed below. They are most useful and are essential now and are connected to topics of large interest to the devoted truth-seekers and are hailed throughout the world. **These works are the need of the hour for devotees.**

The publications are :

(1) श्री वायुतत्त्वमहिमा – Unique Glory of Śrī Vāyu-Tattwa 1992

(2) अचिन्त्यशक्तिविचारः – Incomprehensible and Extra-ordinary Power of Lord Nārāyaṇa 1994

(3) जीवकर्तृत्ववादविचारः – Action or Agency of the soul 1995

(4) भगवद्गीतायां अवक्षेपकाः – Quiz in Bhagavad Gītā 1995

(5) गीतायथार्थभावसङ्ग्रहः – अर्जुनविषादयोगः – प्रथमोऽध्यायः – Authentic Elucidation of Gītā – I Chapter – Arjuna's Mental Distress

(6) हरिः परतरः – Hari is Supreme. 1995

(7) गीतायथार्थभावसङ्ग्रहः – साङ्ख्यं = ज्ञानं – श्लोकाः १-३८
Authentic Elucidation of Gītā – II Chapter Part I
Sāṅkhyam = Knowledge. Verses 1 to 38 1996

(8) गीतायथार्थभावसङ्ग्रहः – द्वितीयोऽध्यायः – योगः = उपायः – श्लोकाः ३९-७२
Authentic Elucidation of Gītā-II Chapter, Part II
Yoga = Means. Verses 39-72 1996

(9) श्रीमन्महाभारततात्पर्यनिर्णयः – अष्टादशोऽध्यायः (1 to 170 श्लोकाः)
पाण्डवदिग्विजयः - Mahābhārata Tātparya Nirṇaya, 18th Chapter.
Verses - 1 to 170. Tour of Pāndavās. English Translation 1996

(10) सत्यं जगत् – World is Real 1996

(11) **Gitavil Puriyada Pudirgals** (in Tamil-SMSO Publication) 1996

(12) श्रीनिवास-विवाह-प्रशंसनम् –
Glories of Lord Śrīnivāsa's Marriage (450 Verses) 1997

(13) श्रीमन्महाभारततात्पर्यनिर्णयः – दशमोऽध्यायः –
श्री वेदव्यास अवतारः (Ślokas 1 to 88) 1997

(14) श्रीमद्यमकभारतम् – Yamaka Bhāratam 1997

(15) तत्त्वतो भेदः – Difference is Real 1997

(16) श्रीमन्महाभारततात्पर्यनिर्णयः – 11th Chapter
श्रीकृष्णचरिते अंशावतरणम् (1-237 Ślokas) 1998

(17) श्रीमन्महाभारततात्पर्यनिर्णयः – 29th and 30th Chapter
(Samastadharmanirṇaya and Aśwamedhika) 1998

(18) श्रीमन्महाभारततात्पर्यनिर्णयः –
20th Chapter (Ślokas 1 - 246) 1998

(19) जीवगणाः हरेः अनुचराः 1998

(20) श्रीमन्महाभारततात्पर्यनिर्णयः – 31st and 32nd Chapters 1998

(21) श्रीमन्महाभारततात्पर्यनिर्णयः – 12th and 13th Chapter-
Marriage of Vāsudeva and Kaṁsa-vadha 1999

(22) **Jivanin Sayalpadam Thiramai** (Tamil) 1999

(23) **Souls are higher and lower** (नीचोच्चभावं गताः) 1999

(24) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapters 14, 15 and 16 1999

(25) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapter 17 1999

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(27) **Vināyaka Chaturthi** (as per Vedās) 2000

(28) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapter 19 2000

(29) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapters 23, 24, 25 2000

(30) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapters 27, 28 2000

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(34) **Dhruva – Devotee of Lord Hari** 2001

(35) **Satyanārāyaṇa Vrata Kathā Mahimā** 2001

(36) **तार्किकमतसूक्ष्मविचारः** – Critical Analysis of Tarkika School 2001

(37) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - I (1 to 106 names) 2001

(38) **Jolts of Jayatīrtha Mahāprabhu —**
जयतीर्थमहाप्रभोः रोमाश्रितोभरितदिव्यवाक्यानि 2001

(39) तीर्थप्रबन्धः – पश्चिमप्रबन्धः –
Tīrtha Prabandha - Paśchima Prabandha 2001

(40) हरिकथामृतसार – मंगलसन्धिः –
Harikathāmṛta Sāra - Maṅgaḷa Sandhi 2002

(41) ब्रह्मतर्कवैभवम् – Glories of Brahma Tarka 2001

(42) हरिकथामृतसार – करुणासन्धिः –
Harikathāmṛta Sāra - Karuṇā Sandhi 2002

(43) **Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha**
Part - II (107 to 202 names) 2002

(44) तीर्थप्रबन्धः – उत्तरप्रबन्धः –
Tīrtha Prabandha - Uttara Prabandha 2002

(45) तीर्थप्रबन्धः – पूर्वप्रबन्धः –
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(49) विभूतितत्त्व – Vibhūti Tattwa – Bhagavad-Gītā 10th Adhyāya, Bhāgavata - 11th Skandha - 16th Adhyāya, Vāyu Purāṇa - Māgha Māsa Māhātmya 1st Adhyāya, and Harikathāmṛta Sara - Vibhūti Sandhi 2002

(50) सुधासंग्रहः – In Sanskrit by Tāmraparṇī Śrī D. V. Subbāchār and English by T. S. Rāghavendran for the first Adhikaraṇa "Jijñāsādhikaraṇam" of 88 verses in Anuvyākhyāna 2002

(51) हरिकथामृतसार – पंचमहायज्ञसन्धिः तथा पंचतन्मात्रसन्धिः – 6th & 7th
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Three Ratnās of Mantrālaya Mahāprabhu
Prātaḥ Saṅkalpa Gadyam, Rāma Chārirta Mañjarī, and Kṛṣṇa Chārirta Mañjarī 2002

(54) श्री व्यासकरावलंबनस्तोत्रम् –
Śrī Vyāsa Karāvalambana Stotram 2002

I am very grateful to my Vidyā-Guru Śrī. T. S. Rāghavendran, for rendering such vast help in spite of his busy schedule.

S. M. S. O. Sabhā is very grateful for the donors (1) M. R. S. Company, Coimbatore, & its partners (2) Śrī P. R. Ramkumar, Coimbatore, (3) Śrī K. Ponnuswamy & Śrī P. Parthiban, Coim-

batore, (4) Śrī C. Keshava Rao, B.A., B.L., Advocate, Bangalore 18 and (5) Śrī V. Śrīnivasan, Coimbatore, who have contributed each Rs. 5,000/- (Five thousand only) towards part payment for the publication of this holy and pious book for which I am personally grateful to them and also in the capacity of Secretary of S.M.S.O. Sabhā, and pray before Lord Śrīnivāsa for their welfare always.

Śrī Dhananjaya Warkhedkar of Sudhā Mudraṇa has to be thanked profusely for his dedicated hard work and for having completed this work in record time as well as for the elegant and neat printing.

May Lord Śrī Hari-Vāyugalu bless us to render more and more humble dedicated service to the cause of the great Dwaita Vedānta which is the only Truth based on the Apourusheya Vedās and supported by all Sadāgamās.

Tiruppur
25.5.2002, Saturday
Chitrabhānu Saṁvatsara,
Vaiśākha Śukla Chaturdaśī
Śrī Narasiṁha Jayanti Day.

R. Anantan, B.Sc., FCA
Chartered Accountant
Hon. Secretary
S.M.S.O. Sabha
Tiruchanur.

* * *

Introduction in brief by the

AUTHOR

By the grace of Hari-Vāyugaḷu and by the grace of my Guru Śrī Śrī 1008 Śrī Satyātma Tīrtha Śrīpādaṅgaḷavaru and by the Special blessings of my father, mentor, Guru, Tāmraparṇī Śrī D. V. Subbāchar, B.A., FCA, Chartered Accountant, Coimbatore, this humble self was able to submit before devoted readers so far 54 books (which have been listed in the Publisher's Note) before the devoted public. They all have received splendid response from the devoted public.

The present work deals with 'Śrī Raṅga Māhātmyam" found in Brahmāṇḍa Purāṇa, consisting of 10 Adhyāyas and 551 ślokas. It is a conversation between the great Manobhimāni Vaiṣṇavāgresara Maheśwara and the divine sage Nārada. It consists of 551 ślokas. It is not accidental, but the author has very large secret Tatwa embedded into it, **when it was confined to the Number 551.**

Under the 4th pāda of the first adhyāya called as 'Samanvayādhyāya', the third adhikaraṇam is called as 'Na Saṅkhyopasaṅgrahādhikaraṇam' with three sūtras, namely :

1-4-12 : ॐ सङ्ख्योपसङ्ग्रहादपि नानाभावादतिरेकाच्च ॐ ॥

1-4-13 : ॐ प्राणादयो वाक्यशेषात् ॐ ॥

1-4-14 : ॐ ज्योतिषैकेषामसत्यन्ने ॐ ॥

Here the Bhāshya proceeds thus :

"यस्मिन् पञ्चपञ्चजना आकाशश्च प्रतिष्ठिते," इत्यादिषु बहुसङ्ख्योपसङ्ग्रहेऽपि न विरोधः ॥ तस्यैव आकाशादिषु नानाभावात्, तदतिरिक्तस्वरूपत्वात् च ॥

The Vishayavākya of Bṛhadāraṇyaka states "That in which the five people and spoke subsist, I regard as Ātman".

"There is no obstacle (न विरोधः) to the samanvaya of words like 'Pañcha Janāḥ' in Brahman, either on account of the statement of pluarity (संख्योपसंग्रहात्) or an account of the relationship of the container and contained mentioned in the upanishadic text. (आधारआधेयभावात्) अपि for Brahman manifests itself in a diversity of forms (नानाभावात्). The forms in the supported things are numerically other than (अतिरेकात्) the forms present in the supporting form.

In the Upanishad the repetition of 'Five' draws attention to the presence of the five forms of Brahman in every living being.

Naturally the number of '5' and '5' in this work indicates the repetition of the upanishad of Bṛhadāraṇyaka Upanishad.

Essentially Brahman is 'ONE', which is indicated by that '1' in (551) and nothing to forbid Brahman's being referred to by the terms 'Pañcha', since it energizes the five principles.

In the next sūtra ॐ प्राणादयः वाक्यशेषात् ॐ, it is cleared by the Sūtrakāra as to who those five people are. "They are Prāṇa and other forms of Brahman only as shown by the complementary passage. The Śruti says :

" प्राणस्य प्राणं[१] उत चक्षुषः चक्षुः[२] श्रोत्रस्य श्रोत्रं[३] अन्नस्य अन्नं[४] मनसो मनः[५]" इति वाक्यशेषात् ॥

The breath of breath[1], the eye of the eye[2], the ear of the ear[3], the food of food[4] and the mind of the mind[5]. Because the Lord is declared by such terms as 'Prāṇa' etc. who is present in breath etc. as well as in the deities presiding over breath etc. as their guiding principle.

प्राणादयः पंचापि, परमात्मानः परमात्मवाक्यशेषात् ॥

Like this, here in this sacred work, **Śrī Raṅganātha is one and His various rūpas have been shown in detail from several**

angles. So to draw the attention of devotees to this adhikaraṇam and the conclusion arrived therein, **to become applicable to Śrī Raṅganātha Mahāprabhu, this number 551 has hinted, is my humble submission.**

This humble work is dedicated at the lotus feet of Śrī Śrī 1008 Śrī Kambālur Śrī Rāmachandra Tīrtha Mahān, Vellore, Tamilnāḍu.

Kambālur Śrī 1008 Śrī Rāmachandra Tīrtharu
Vellore

(1575 A.D. to 1635 A.D.)

(1) Near Satyamangalam, there is a small village called Kāvilipalayamu and there lived a pious brāhmin by name Śrī Venkaṭa Narasiṁhāchārya. His son was Śrī Kuppāchār who was the father of Kambālur Śrī Rāmachandra Tīrtha in pūrvāśrama. He was the eldest son of his father.

(2) Śrī Rāmachandra Tīrtha is the 5th pontiff in succession from Śrī Vyāsarāja Tīrtha. He was a great zealous Vaiṣṇava and a very great scholar and is known as 'अक्षोभ्यवैष्णव'. Kambālur is the family name belonging South Karnāṭaka Brāhmin group and it is believed that the great scholarly saint Śrī Vibudhendra Tīrtha belonged to this sect.

(3) Śrī Rāmachandra Tīrtha was a śishya of the famous celebrated saint Śrī Vijayīndra Tīrtha of Kuṁbhakoṇam. In his work on Nyāya Sudhā, he observes :

पदवाक्यप्रमाणज्ञान् सौशीत्याद्युपशोभितान् ।
विजयीन्द्रयतीन्द्राख्यान् सेवे विद्यागुरून्मम ॥

(4) He was a contemporary saint to Śrī Vidyādhīśa Tīrtha of Śrī Uttarādi Mutt, author of Vākyārtha Chandrikā.

His Bṛndāvan is at Vellore near to his Guru Śrī Śrī 1008 Śrī Śrīpati Tīrtha Mahān.

(5) Another important incident in his life, was, that Śrī Swāmiji was sitting Chāturmāsya at Vellore. Pennattur is a village near to that place. Hearing the powerful discourses, the Karnataka brāhmin families all got converted to Mādhwa religion. Srī Swāmiji accepted after careful observation and they are called as 'Pennattur Mādhwas' remembering the name of the village from which and where the conversion and anugraha of Śrī Rāmachandra Tīrtha took place.

(6) There are records to show that there were sabhās and discussions between Śrī Rāmachandra Tīrtha and Śrī Vidyādhīśa Tīrtha and Śrī Vedanidhi Tīrtha on Nyāya Sudhā at Śrīmuṣṇam, Tanjore, and other places.

(7) **Works of Rāmachandra Tīrtha :**

(1) Commentary on the Ṭīka of Ṛg-Bhāṣya for the first two adhyāyas.

(2) Commentary on Aitareya Bhāshya.

(3) Commentary on Ṭīkā of Tattwa Viveka.

This Rg-Bhāshya Ṭīkā-commentary runs for 4,000 granthas. This shows that Śrī Swāmiji was an expert and an authority in व्याकरण, because महाभाष्य, Kāśikā-Vṛtti, Uṇādi sūtras which are all the final words in Vyākaraṇa have all been quoted in that work.

In this work, Śrī Rāmachandra Tīrtha refers about his Guru Śrī Śrīpati Tīrtha as पौत्र of Śrī Vyāsarāja - 'grandson'. It should not be taken as worldly grandson because Śrī Vyāsarāja never got married. It means spiritual grandson. This is because Śrī Śrī

Lakshmīkānta Tīrtha was a disciple of Śrī Vyāsarāja and this Śrīpati Tīrtha was a student of him.

इति श्रीमत् सर्वतंत्रस्वतंत्र श्रीमत् व्यासतीर्थमुनिवर्यपौत्र
श्रीपतिपूज्यपादानां शिष्येण रामचन्द्रभिक्षुणा
विरचितायाम् .... ॥

(4) His masterpiece is the commentary on Nyāyasudhā called as 'Vivṛtti'.

He has done 10 Maṅgalācharaṇa ślokas and then in the 11th he says and which shows the utter humility of the great saint.

मद्वाचि दोषा यदि संभवेयुः तथाऽपि तान्नैव बुधा भणन्तु ।
गुणैकदृष्टिं परमां विधाय तानेव सम्यक् प्रतिपादयन्तु ॥ ११ ॥

(5) His śishya by name Vātivāla Narasiṁhāchārya wrote a commentary on Tatwaprakāśikā. Another Śishya. by name Śrī Ratnagarbha Odeyaru wrote commentaries on Madhwavijaya, Bhāgavatam, Brahma sūtras, Gītā and Mahābhārata Tātparya Nirṇaya.

(6) In Śrīman Nyāya Sudhā commentary, the learned Swāmiji states the following as the Maṅgalācharaṇa ślokas following the foot steps of Śrī Chandrikāchārya.

कल्याणगुणपूर्णाय कामितार्थप्रदायिने ।
कञ्जजादीड्यपादाय कमलापतये नमः ॥ १ ॥

अस्पृष्टदोषवपुषेऽशेषकल्याणशालिने ।
श्रीरङ्गशायिने नित्यं नमो भक्तेष्टदायिने ॥ २ ॥

यः प्राणिचेष्टा ह्यनिशं तनोति यत्किङ्कराः शङ्करशक्रपूर्वाः ।
तं मुख्यवायोरवताररूपं तं पूर्णबोधं प्रणमामि नित्यम् ॥ ३ ॥

यन्मनोऽभ्युदितन्यायसुधासेवनतत्पराः ।
भवन्ति विबुधा लोकास्तं जयार्यमहं भजे ॥ ४ ॥

अदायि वित्तं द्विविधं द्विजेभ्यो न्यधायिपादः प्रतिवादि मूर्धनि ।
अमण्डि येन स्वमतं परस्य त्वखण्डि तं व्यासमुनिं नमामि ॥५॥

In the first śloka, Śrī Swāmiji does namaskārams to Śrīman Nārāyaṇa who is the Husband of Mahālakshmi. Śrī Swāmiji follows the foot steps of Bhaviṣyottara Purāṇa in doing this śloka. (like कल्याणाद्भुतगात्राय कामितार्थप्रदायिने).

In the second śloka, Śrī Swāmiji follows the pattern of Chandrikā śloka. (like अस्पृष्टदोषगन्धाय कल्याणगुणसिन्धवे).

• In the third śloka, Śrī Swāmiji prostrated to Śrī Pūrṇabhoda - Śrīmad Āchārya and states clearly that Śrīmad Achārya is an incarnation of Śrī Vāyu. This is based on Baḷitthā Sūkta.

In the fourth śloka, Śrī Swāmiji does namaskārams to Śrī Jayatīrtha Mahāprabhu. He mentions about 'Śrīman Nyāyasudhā' and says that his mind is always attracted and absorbed to that work.

In the fifth śloka, he does namaskārams to Śrī Vyāsarāja Mahān, who was most proficient and efficient in stating the contention of Dwaita and dismantling that of others.

लक्ष्मीकान्तमुनिं वन्दे लक्ष्मणार्यमहं सदा ।
लक्षितां स्वेन कुर्वाणं लक्षेशान् भिक्षुकानपि ॥ ६ ॥

In this śloka, Śrī Swāmiji does namaskārams to his senior saint Śrī Śrī Lakshmīkānta muni.

पदवाक्यप्रमाणज्ञान् सौशील्याद्युपशोभितान् ।
विजयीन्द्रयतीन्द्राख्यान् सेवे विद्यागुरून् मम ॥ ७ ॥

In the 7th śloka, Śrī Swāmiji does namaskārams to his Vidyā Guru Śrī Śrī 1008 Śrī Vijayīndra Tīrtha Mahāprabhu of Kuṁbhakoṇam. That great Mahān is the Vidyā Guru for Śrī Śrī Kaṁbālur Rāmachandra Tīrtha.

वेङ्कटेशपदात् सर्ववादिभङ्गविचक्षणम् ।
श्रीपतीन्द्रगुरुं वन्दे सर्वतन्त्रेषु कोविदम् ॥ ८ ॥

Śrī Swāmiji does namaskārams to his Āśrama Guru Śrī Śrī Śrīpati Tīrtha. His Bṛndāvan is also at Vellore only. Śrī Śrīpati Tīrtha was a great scholar and has defeated many many scholars of the other schools.

श्रीवल्लभयतिं शान्तं श्रुतिस्मृतिषु कोविदम् ।
शान्तं व्यासमुनेः पौत्रं मम देशिकमाश्रये ॥ ९ ॥

In this ninth śloka, Śrī Swāmiji again worships Śrī Śrīpati Tīrtha as the grandson of Śrī Vyāsarājaru for which the explanation has been given already, in para 6 above.

अथ तद्दासदासेन रामचन्द्राख्यभिक्षुणा ।
श्रीमन्न्यायसुधाव्याख्या क्रियते प्रीतये हरेः ॥ १० ॥

By the dāsa of such great saints, this Śrī Swāmiji, Śrī Rāmachandra Tīrtha says that he writes commentary to Śrīman Nyāya Sudhā to please Paramātmā Śrī Hari.

॥ Om Śrīkṛṣṇārpaṇamastu ॥

This humble author has no capacity or status to submit this humble work directly at the lotus feet of Kambālur Śrī Śrī 1008 Śrī Rāmachandra Tīrtha, but has done the same through his Guru, father, and Mentor, Tāmraparṇi Śrī D. V. Subbāchār with the following prayer at his lotus feet. The humble author prays that all the readers of this book and persons who own the book shall be bestowed with the Anugraha of Kambālur Śrī Śrī 1008 Śrī Rāmachandra Tīrtha and Śrī Hari-Vāyugalu.

श्रीनारसिंह वरपुत्र सुपुत्ररत्नं
कोयंपुरीवरविभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीसुब्वरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
सत्यप्रमोदगुरुपोषितशिष्यवर्य ।
दुःशास्त्रमत्तगजसिंहसमीरसेविन्
सुब्बार्य तात मम देहि करावलम्बम् ॥

Saturday, 25-5-2002
Chitrabhānu Saṁvatsara,
Vaiśākha Śukla Chaturdaśī.
Śrī Narasiṁha Jayanti Day.

— तां. राघवेन्द्रः
T. S. Rāghavendran
*Ever in the humble service
and ever being the humble student of the
unique, great, Dwaita Vedānta Philosophy.*

॥ Om Śrīkṛṣṇārpaṇamastu ॥

* * *

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in high respect reverance and devotion
of those departed souls.

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श्री रंगमाहात्म्यम्

ŚRĪ RAṄGA MĀHĀTMYAM

ब्रह्माण्डपुराणे महेश्वरनारदसंवादः

In Brahmāṇḍa Purāṇa,

Conservation between Maheśwara (Rudra) and Nārada

INDEX

* * *

|| श्रीः ||

|| श्रीलक्ष्मीवेङ्कटेशो विजयते ||

|| श्रीहयवदनमध्वेश पाहि ||

श्री रंगमाहात्म्यम्

ŚRĪ RAṄGA MĀHĀTMYAM

(ब्रह्माण्डपुराणान्तर्गतम्)

(Available in Brahmāṇḍa Purāṇa)

अथ प्रथमोऽध्यायः

श्री नारद उवाच— Sage Śrī Nārada said :

देवदेव विरूपाक्ष श्रुतं सर्वं मयाऽधुना ।
त्रैलोक्यान्तर्गतं वृत्तं त्वन्मुखांभोजनिस्सृतम् || १ ||

Oh! Virūpāksha, Oh! Master of Devas, I have heard so far now, from your lotus face, all the stories connected to the three worlds.

Maheśwara is called as देवदेवः Because all devatās take refuge in him and he takes asylum in Chaturmukha Brahma.

रुद्रं समाश्रितो देवाः, रुद्रो ब्रह्माणं आश्रितः ।

तथा पुण्यानि तीर्थानि पुण्यान्यायतनानि च ।
गंगाद्यास्सरितः सर्वाः सेतिहासाश्च शंकर || २ ||

Oh! Śaṅkara, I have learnt about the sacred Tīrthas, as well as about sacred Kshetras. The histories and itihāsas connected to

Gaṅgā and other Tīrthas have all been heard with historical background.

कावेर्यास्तु प्रसंगेन तस्यास्तीरे त्वया पुरा ।
प्रस्तुतं रंगमित्युक्तं विष्णोरायतनं महत् ॥ ३ ॥

While explaining about the mahimās of the River Kāveri, your goodself mentioned about 'Raṅgam', a big kshetra belonging to Śrī Viṣṇu was mentioned. It is situated on the banks of that River Kāveri.

तस्याहं श्रोतुमिच्छामि विस्तरेण महेश्वर ।
माहात्म्यमघनाशाय पुण्यस्य च विवृद्धये ॥ ४ ॥

Oh! Maheśwara now, I am eager to hear about the Mahimās of that Raṅga Kshetra in detail from you. This is due to the fact, that such hearing would eradicate all the sins, and would amass lot of puṇyas.

श्रीमहेश्वर उवाच— Śrī Maheśwara said :

एतद्गुह्यतमं लोके स्वकालेऽपि मया तव ।
न प्रकाशितमेवाद्य मया सम्यक् प्रकाश्यते ॥ ५ ॥

The Mahimās of Raṅga Kshetra is indeed a secret one. Hence I did not say then, even though a reference was made earlier about it. Now I shall explain in detail, please hear the same.

माहात्म्यं विस्तरेणेह वक्तुं वर्षशतैरपि ।
न शक्यं श्रोतुमपि वा तस्मात्संक्षेपतः शृणु ॥ ६ ॥

The entire mahimās of Raṅga Kshetra cannot be explained fully even by a period of one hundred years. Similarly, it cannot be heard also so. Therefore I (Maheśwara) shall narrate only in a brief way. Please hear.

मरुद्वृधाया मध्यस्थे चंद्रपुष्करणीतटे ।
श्रीरंगमतुलं क्षेत्रं श्रिया जुष्टं शुभास्पदम् ॥ ७ ॥

This Raṅga Kshetra is situated in the middle of River Kāveri. It is on the shores of Chandra Puṣkaraṇi. This Śrīraṅgam is a unique and extra-ordinary kshetra. Always it will shine with all brightness.

यद्गत्वा न नरो याति नरकं नाप्यधोगतिम् ।
न च ज्ञानस्य संकोचं न चैव यमगोचरम् ॥ ७ ॥

A person reaching Śrīraṅga Kshetra will not reach the lower regions of Naraka and other hells. Such person will never have deficit or drawback in Jñānam. There is no Yamaloka for him.

तस्माद्रंगं महत्पुण्यं को न सेवेत बुद्धिमान् ।
रंगरंगमिति ब्रूयात्क्षुतप्रस्खलनादिषु ।.
ब्रह्मलोकमवाप्नोति सद्यः पापक्षयान्नरः ॥ ९ ॥

Hence such Śrīraṅga Kshetra is worshipped by all souls who have good buddhi. Even when a person started to fall down to lower regions, in case, he repeats as 'Raṅgam, Raṅgam', then he would be exonerated out of sins and would reach Brahmaloka.

क्षुते निष्ठीवने चैव जृंभिकायां तथाऽनृते ।
पतितानां तु संभाषे रंगमित्युच्यते बुधैः ॥ १० ॥

Knowledgeable persons and elders pronounce as 'Raṅga, Raṅga' and so on, even while they cough, split water out of mouth as well as while yawning takes place. Even while they have to utter lies (due to force and circumstances) and while speaking with sinners, they pronounce as Raṅga, Raṅga.

योजनानां सहस्रेषु यत्र क्वचन संस्थितः ।
श्रीरंगमिति यो ब्रूयात् स याति परमां गतिम् ॥ ११ ॥

Even if a person stays in a far off place, say one thousand yojanas from Śrīraṅgam, but yet in case, he pronounces as 'Śrīraṅgam' then also, he would reach uttama - supreme destiny.

देशांतरगतो वापि द्वीपांतरगतोऽपि वा ।
श्रीरंगाभिमुखो भूत्वा प्रणिपत्य न सीदति ॥ १२ ॥

Even though a person stays at a different place and even though he stays in a different country or Island, but in case he does namaskārams facing 'Śrīraṅgam', then he would not suffer from any miseries.

चंद्रपुष्करिणीस्नानं रंगमंदिरदर्शनम् ।
एकादश्युपवासश्च तुलसीदलभक्षणम् ॥ १३ ॥

Taking bath in Chandra Puṣkaraṇi, Having Darśan of Śrī Raṅga Temple, Doing fast on Ekādaśi Day, Consuming Tulasi leaves.

गीतापाठश्च नियतमेकस्मिन्यदि जन्मनि ।
किं तस्य दुर्लभं लोके स तु नारायणः स्मृतः ॥ १४ ॥

Doing Pārāyaṇa of Bhagavat Gītā daily, and in case these are attained by a person in one birth, then there is nothing which is not achieved by him. He is Nārāyaṇa himself. (Which means, he becomes eligible for special anugraha of Śrīman Nārāyaṇa).

गीयते पितृभिर्गीतास्वर्लोकक्षयभीरुभिः ।
अपि नस्स कुले जातो यो गत्वा रंगमंदिरम् ॥ १५ ॥

Our ancestors (Pitṛs) when they complete their stay at Swargaloka, then out of fear they do state and sing as under :

In Our family, at least some one shall proceed to Raṅga.

कावेरीजल आप्लुप्य भोजयीत द्विजोत्तमान् ।
दद्याद्वा दक्षिणां स्वल्पां जलं वा तिलमिश्रितम् ।
अस्मानुद्दिश्य गोग्रासं सन्निधौ वा हरेरिति ॥ १६ ॥

Then take bath in the Kāveri waters; then uttama brāhmins are to be fed there, and then at least dakshiṇā has to be given to the deserved. Then whether he would offer ceremonial water with seasum; Whether he would offer food to the cows at the sannidhāna of Śrī Hari.

Like this, the ancestors would be eagerly waiting and watching the activities.

गीयते यमगीता च रहस्या मुनिसत्तम ।
ये रंगमंदिरं द्रष्टुं वांछंत्यपि च केशवम् ॥ १७ ॥

Oh! Nārada! Yamadharmarāja also, secretly sings a song.

"Whoever is desirous of having darśan of Raṅga Mandir and also Śrī Keśava present there".

न ते मद्विषयं यान्ति ह्यहो धिङ्मामहो इति ।
देवा अपि च वै नित्यं स्वास्पदक्षयभीरवः ।
आशांसंते रंगधाम्नि मुक्तिक्षेत्रे मनुष्यताम् ॥ १८ ॥

Such devotees will not be reaching my Yamaloka at all.

Even devatās also, take birth in this Bhūvaikuṇṭha Śrī Raṅgakshetra with the fear that their positions as devatās may be forefeited. To safeguard them, they think so.

कन्यागते रवौ माघे कृष्णपक्षत्रयोदशीम् ।
पित्र्यं कर्म प्रशंसन्ति पितरो रंगधामनि ॥ १९ ॥

In Śrīraṅga Kshetra, the Pitṛ Devatās welcome ceremonies being performed to the ancestors when Sūrya comes to Kanyā rāśi,

and on Kṛṣṇa Paksha Trayodaśi day. If done on such day, they well fondle their progeny.

चन्द्रपुष्करिणीतीर्थे माघस्नानमघापहम् ।
कावेरीसलिले स्नानं क्षेत्रवासश्च दुर्लभः ।
श्रीरंगदर्शनं माघे सर्वपापहरा इमे ॥ २० ॥

It would be very difficult and only fortunate only will get :

(i) Bath at Chandrapushkaraṇi

(ii) Bath at the River Kāveri

(iii) Residing at Śrīraṅga Kshetra and

(iv) Having darśan of Śrīraṅgam and Kshetra Mūrty Śrīraṅga Mahāprabhu.

चातुर्मास्यनिवासेन यत्फलं रंगधामनि ।
न तत्कुत्रापि देवर्षे साध्यते बहुवत्सरैः ॥ २१ ॥

If Chāturmāsya is performed at Śrīraṅga Kshetra, then the puṇya, that is earned cannot be obtained even if several years are spent in other kshetras.

एकरात्रोषितो मर्त्यो रंगनाथस्य मन्दिरे ।
महापातकलक्षाद्वा मुच्यते नात्र संशयः ॥ २२ ॥

Even in case, if a person were to reside and stay for one night, at Raṅga Mandir (that is at Śrīraṅgam) then he would be exonerated from lakhs of sins committed by him.

प्रायश्चित्तसहस्राणि मरणान्तानि यानि वै ।
तानि तत्र न विद्यन्ते रंगनाथस्य मन्दिरे ॥ २३ ॥

In the Sannidhāna of Śrīraṅga, there is no need for doing 'Prāyaśchitta' in thousands in number till death takes place. (which

means mere stay at Śrīraṅgam would be equivalent to thousands of Prāyaśchittas.

श्रीरंगं याति यो मर्त्यस्तस्मा अन्नं ददाति यः ।
तावुभौ पुण्यकर्माणौ भेत्तारौ सूर्यमंडलम् ॥ २४ ॥

Whoever leaves for Śrīraṅgaṁ on pilgrimage and whoever feeds by annadāna to such person, then both surpass Sūrya Māṇḍala and reach Moksha.

तिलपात्रत्रयं यस्तु दद्यादन्वहमादृतः ।
तत्फलं समवाप्नोति यः कुर्याद्रंगदर्शनम् ॥ २५ ॥

Whoever donates every day with vessels full of seasum to the worthy persons, and amasses puṇya to him, such puṇya would be much more can be gained by having Darśan of Lord Śrī Raṅga Prabhu.

हेमदानं प्रशस्तं स्याद्भूदानं च ततोऽधिकम् ।
गोदानं वस्त्रदानं च सर्वेषामधिकं शृणु ॥ २६ ॥

At Śrīraṅga Kshetra, the gift or donation by way of charity of gold is most welcome. Compared to that, still better would be gift of lands. Further 'Godāna' (that is gift of cows) and 'Vastra dāna' gift of clothes are superior to all.

उपसृत्य स्वयं दान्तं रंगक्षेत्रनिवासिनम् ।
श्रोत्रियं भगवद्भक्तं कुंडिकापूर्णवारिणा ॥ २७ ॥

If a person is able to find out a devotee who stays at Śrīraṅga Kshetra controlling his indriyas, and is a brāhmin of uttama cadre, and when mere water is offered to such sacred person,

तोषयित्वा तदाप्नोति सर्वदानफलं मुने ।
चन्द्रपुष्करिणीस्नानं सर्वपापप्रणाशनम् ॥ २८ ॥

Then the person so offers mere water and makes the other sacred person happy, then the donor of water would get all the phala of 'Sarva dāna'.

Sacred bath at Chandra Puṣkarṇi would take away all the sins completely from the devotee.

नद्यां स्नात्वा नदीमन्यां न प्रशंसेत कर्हिचित् ।
श्रीरंगतीर्थमित्येतद्वाच्यं सर्वत्र नारद ॥ २९ ॥

Generally after taking bath in one river, the person should not praise and sing the glories of other river. But this Chandra Puṣkaraṇi Tīrtha (that is Śrīraṅga Tīrtha) is an exception to this rule and about its mahimās can be narrated after taking in other rivers.

चन्द्रपुष्करिणीं गंगां सर्वत्र परिकीर्तयेत् ।
न तेन दोषमाप्नोति महत्पुण्यमवाप्नुयात् ॥ ३० ॥

Praise of Chandra Pushkarṇi as well as Gaṅgā should be done at all places.

By that, no defect or draw back is attained. Only supreme puṇya is attained by this.

नमस्येद्रंगराजानं चिन्तयेद्द्वादशाक्षरम् ।
कावेरीसलिले स्नायाद्दद्यात्तोयं द्विजातये ॥ ३१ ॥

Śrī Raṅgarāja should be worhsipped.

Dwādaśa Akshara Mantra should be meditated upon always. Bath in Kāveri Nadi should be taken. Good water should be offered to the brāhmins.

इति संसारभीतानामेतद्वाक्यं पुरा हरिः ।
आदिदेश कृपाविष्टस्तदेतत्कथितं तव ॥ ३२ ॥

Like this, Śrī Hari has said earlier by seeing the persons who were afraid of Samsāra. The same has been repeated by me (Maheśwara) now to you, Oh! Nārada.

रंगरंगमिति ब्रूयात्क्षुतप्रस्खलनादिषु ।
विष्णोस्सायुज्यमाप्नोति न चेहा जायते पुनः ॥ ३३ ॥

At the time of cough, or other disturbance to the mouth, nose etc. 'Raṅgam, Raṅgam should be told - repeatedly.

A devotee doing so, will have the best form of Moksha called as 'Sāyujya' cadre. Again, he will not take birth in this world in Samsāra.

चंद्रपुष्करिणीतीर्थे रंगक्षेत्रविमानयोः ।
रंगदेवे च शंका स्याद्द्वेषो वा यस्य नारद ॥ ३४ ॥

Whoever shows or does,

(i) hatred towards Chandra Puṣkaraṇi Tīrtha

(ii) About Raṅga Kshetra

(iii) About Raṅga Vimāna

(iv) With Śrī Raṅganātha and even in case, he doubts about them,

तं धर्मनिरतो राजा चंडालैस्सह वासयेत् ।
यः पंचाक्षरनिष्ठोऽपि द्वेष्टि रंगं सनातनम् ॥ ३५ ॥

Then such person will be made to live with Nīcha Chaṇḍālas by the King who admisters dharmas. Whoever is immersed in the mantra of 'Pañcha Akshara' but still disregards or disrespects Raṅga Kshetra.

न मे भक्तस्स पापात्मा मद्बुद्धिप्रतिलोमकृत् ।
यथा सरिद्वरा गंगा वैष्णवानामहं यथा ॥ ३६ ॥

Then such person should be made to live along with Chaṇḍālas. This would be the orders of the King who administers Dharmas properly. Then such sinful person is not my devotee (Śrī Maheśwara's). In all rivers, Gaṅgā is supreme and outstanding. likewise Maheśwara is the top Vaiṣṇava. (Leaving Paraśukla Traya).

देवानां च यथा विष्णुर्वेदानां प्रणवो यथा ।
क्षेत्राणां च तथा विद्धि रंगक्षेत्रं महामुने ॥ ३७ ॥

Among the devatās, Viṣṇu is supreme. Among the vedas, Omkāra is supreme. Like that when all kshetras taken this 'Ranga Kshetra' tops the list and is most supreme.

पापिनां कृपयाविष्टो वक्ष्यामि परमं वचः ।
रंगं गच्छत रंगं वा जपत स्मरताथवा ॥ ३८ ॥

By seeing the sinners, with large mercy towards them, I shall tell one sentence, which is supreme, "Go to Raṅgakshetra". Or Do japa as "Raṅgam, Raṅgam", or At least "do smaraṇa about that kshetra".

प्रातरुत्थाय नियतं मध्याह्नेऽह्नःक्षयेऽपि च ।
निशायां च तथा वाच्यं रंगं रंगमिति द्विजैः ॥ ३९ ॥

Daily after getting in the morning at that time, as well as in the afternoon, and also in the evening and during night also. 'Raṅgam, Raṅgam' should be repeatedly told.

य एतद्रंगमाहात्म्यं प्रातरुत्थाय संयतः ।
अधीयीत स्मरन्विष्णुं स याति परमां गतिम् ॥ ४० ॥

Whoever reads in the morning this 'Raṅga Māhātmya', then such person would attain supreme destiny of Śrī Viṣṇu.

लिखित्वा रंगमाहात्म्यं वैष्णवेभ्यो ददाति यः ।
वैष्णवानां विशिष्टानां रंगक्षेत्रनिवासिनाम् ॥ ४१ ॥

Whoever writes 'Raṅga Māhātmya' and presents to brāhmins, then that person would be born in the houses of Vaiṣṇavas who are uttamas and wealthy persons residing at Raṅga Kshetra.

जायते श्रीमतां वंशे रंगिणा सह मोदते ।
यः पठेच्छृणुयाद्वापि धर्म्यं संवादमावयोः ॥ ४२ ॥

Then that person would feel very happy with those who reside in Raṅgakshetra. Whoever reads the dialogue between Maheśwara and Nārada, whoever hears the same,

यं यं कामयते कामं तं तमाप्नोत्यसंशयः ।
विद्याः कीर्तिं श्रियः कान्तिं पूर्णमायुः प्रंजाः पशून् ॥ ४३ ॥

Then that person whatever he desires or aspires for, he would be getting the same, say Vidyā, fame, wealth, brightness, full life, progeny, cows, (all will be attained).

विष्णुभक्तिं च लभते मत्प्रसादान्न संशयः ॥ ४४ ॥

इंदुक्षये पौर्णमास्यां द्वादश्यां श्रवणे तथा ।
एकादश्यां तथाष्टम्यां पठन् शृण्वन्विशुध्यति ॥ ४५ ॥

Further he would also obtain devotion towards Viṣṇu by my (Maheśwara's) prasāda. There is absolutely no doubt in this at all.

When Raṅga Māhātmya is read or heard on Amāvāsya, Pourṇami, Dwādaśi, Śravaṇa, Ekādaśi, Ashṭami, then that person would be cleaned free from all sins.

शृण्वन्पठँल्लिखन्बिभ्रद्रंगमाहात्म्यमुत्तमम् ।
मुक्त्वा शुभाशुभे याति तद्विष्णोः परमं पदम् ॥ ४६ ॥

इति श्रीमद्ब्रह्मांडपुराणे रंगमाहात्म्ये प्रथमोऽध्यायः ॥

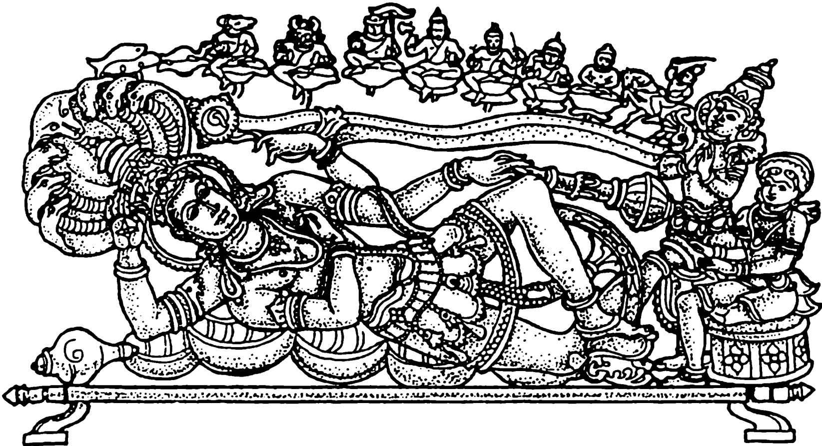
॥ श्रीकृष्णार्पणमस्तु ॥

Whoever hears this Raṅga Māhātmya or reads this, or writes this, or keeps this with him, then such person is able to throw of all the sins and enjoy the virtues and then reach the Parama Pada of Śrī Viṣṇu.

Thus ends the first Adhyāya relating to 'Raṅga Māhātmya' appearing under Brahmāṇḍa purāṇa.

Om Śrī Kṛṣṇārpaṇamastu.

* * *



अथ द्वितीयोऽध्यायः

Second Adhyāya - Ślokas 1 to 58

ब्रह्मसृष्टिकथनम् - Narration of Creation by Brahma

श्री नारद उवाच— Śrī Nārada said :

प्रसीद भगवद्भक्त प्रधान परमेश्वर ।
श्रुतं श्रीरंगमाहात्म्यं रहस्यं भवतो मया ॥ १ ॥

Oh! Maheśwara, you are the supreme among the devotees of Paramātmā. Please do anugraha to me. I have heard in secret the mahimās of Raṅga māhātmya from you.

तन्मुखांभोजनिर्यातं दिव्यं विष्णुकथामृतम् ।
पिबतः श्रोत्रचुलकैस्तृप्तिर्नाद्यापि मे भवेत् ॥ २ ॥

I was drinking the nectar which were coming out of your mouth representing the Charitra of Viṣṇu which were wonderful. My ears were hearing them like the vessels which hold Amṛta. But I am not satisfied yet. (I am not having the mind as enough).

पुनरेवाहमिच्छामि श्रोतुं श्रीरंगवैभवम् ।
उत्पत्तिमागतिं चैव तयोरर्चा विमानयोः ॥ ३ ॥

Further I am again eager to hear

(i) The glories of Śrīraṅga,
(ii) About the Vigraha of Śrī Raṅga,
(iii) Further about the birth of the Vimāna there,
(iv) Also how it came to Śrīraṅgam.

All those, I am desirous to hear.

क्षेत्रस्य चैव माहात्म्यं तीर्थस्य च विशेषतः ।
वक्तुमर्हसि सर्वज्ञ विस्तरेण ममाधुना ॥ ४ ॥

Oh! All knowing Mahātmā ! I am eager ot hear the special mahimās of the Tīrthas here, in a detailed way. Your goodself should narrate to me.

श्री महेश्वर उवाच— Śrī Maheśwara said :

कृत्स्नं श्रीरंगमाहात्म्यं विस्तरेण महामुने ।
को ब्रूयाच्छृणुयाद्वापि न शक्यमिति निश्चितम् ॥ ५ ॥

For this submission by Nārada, Maheśwara said :

"Who can recite in detail fully about the mahimās of Śrīraṅgam. Who can hear fully such mahimās. This is an impossible feature. It is impossible to narrate fully in detail or hear the same fully. This is an impossible task. It is certain.

तथापि श्रद्दधानस्य तवाहमधुना मुने ।
वर्णयिष्यामि यत्किंचित्तच्छृणुष्व समाहितः ॥ ६ ॥

Even then, let me (Maheśwara) narrate in brief a little of the mahimās to you, who is so eger to hear. Please hear them calmly with balanced mind.

आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।
अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥ ७ ॥

At the time of Pralaya also, none can know this completely; it cannot be reached by mere logic and tarkas; in all places there was no activity such 'Prakṛti' was there.

एक एवाभवत्तत्र देवो नारायणः प्रभुः ॥ ८ ॥

At that time, in that Prakṛti, that Prabhu, Śrīman Nārāyaṇa, was there alone.

स जगत्सृष्टिसंहारैर्विहर्तुमकरोन्मनः ।

स्वांशांशकलया लक्ष्म्या स्वया मूर्त्या जगन्मयः ।
स्वकलाऽनंतशयनोऽधिशिश्ये प्रलयोदधिम् ॥ ९ ॥

Then that Śrīman Nārāyaṇa thought in His mind to create, destroy the Jagat, as His Līlā, effortlessly, He was very prominent and important than the Jagat, He had as His Bed 'Ādiśesha' who is His Bhinna-aṁśa. He was sleeping along with Mahālakshmī who has special Sannidhāna of Śrīman Nārāyaṇa in Her. He was sleeping in that Pralaya-Samudra so.

तस्य कामस्समजनि मनसो वीर्यमादितः ।
तदाविष्टस्स्वदेहे तु सोऽपश्यत्सचराचरम् ॥ १० ॥

For Him, the mind's Vīrya - that is Kārya in the form of 'Desire' (Kāma) first started to create the Jagat.

With that Desire in Him, He saw the Prapañcha in Him, consisting of dynamic and static objects.

तस्य नाभेरभून्नालं नानारत्नमनोहरम् ।
तस्मिन्हिरण्मयं पद्मं सर्वगंधमधूत्कटम् ॥ ११ ॥

At that time, from His Navel, a stem came out which consisted of different ratnas starting from that Navel. In that stem which started from the navel, there was a Lotus made up of Gold.

तस्मिंश्चतुर्मुखो ब्रह्मा संकल्पात्परमात्मनः ।
समष्टिस्सर्वजीवानामासील्लोकपितामहः ॥ १२ ॥

In that Golden Lotus, as per the Saṅkalpa of Śrīman Nārāyaṇa, Chaturmukha Brahma was born. This Chaturmukha Brahma is the Uttama of all Jīvas (Jīvottama) and he is the father of the world. (Loka-pitā).

स जातमात्रस्तत्रैव नान्यत्किंचिदवैक्षत ।
एकाकी स भयाविष्टो न किंचित्प्रत्यपद्यत ॥ १३ ॥

When Chaturmukha Brahma was born like that, he could not see anything surrounding in all places. He was alone with some fear and could not understand the situation.

शकुनिं ब्रह्म नामानं स तु हंसं हिरण्मयम् ।
आदित्यदेवतायाश्च प्रेरकं परमाद्भुतम् ॥ १४ ॥

Then that Chaturmukha Brahma who was so born saw :

(i) Being called as 'Brahman',
(ii) Having no defects at all,
(iii) Having the colour of golden hue,
(iv) Being the propeller of Sūrya Deva,
(v) The Most delightful one.

वरेण्यं भर्गसंज्ञं च धीतत्वस्य प्रचोदकम् ।
अपश्यदतितेजिष्ठमाविर्भूतं यदृच्छया ॥ १५ ॥

(vi) The most precious and valuable one,
(vii) having the name as 'Bharga',
(viii) being the instigator/propellor of Buddhi Tattwa,
(ix) having extra-ordinary, unlimited Tejas,
(x) At that time, having taken Avatāra, Śrīman Nārāyaṇa.

कस्त्वमित्याहतं ब्रह्मा कस्त्वमित्याहतं च सः ।
देवानां नामधा विष्णुः पिता पुत्रस्य नामकृत् ॥ १६ ॥

Chaturmukha Brahma saw Him and questioned as to who He is ? He also saw Chaturmukha Brahma and said कः त्वं - which means, you are having the name as कः (Kaḥ) Śrīman Nārāyaṇa

who is the father of entire devatās, named His son Chaturmukha Brahma as 'Kaḥ' कः.

तस्मात्पितृकृतं नाम क इति ब्रह्मणो मुने ।
अहं हरिरिति प्राह हंसः शुचिपदव्ययः ॥ १७ ॥

Therefore Chaturmukha Brahma became popular with the name 'Kaḥ' which was given by his father Śrīman Nārāyaṇa. Then Paramātmā replied that He is 'Hari', who has no defects at all; and who has no destruction at all of any kind what so ever; He resides specially in the pure sātwic souls.

उपस्थाय हरिं प्राह ब्रह्मा लोकपितामहः ।

Then Chaturmukha Brahma did stuti of Śrī Hari and then asked Him.

ब्रह्मोवाच—

किं कर्तव्यं मम ब्रूहि प्रमाणं कारणं तथा ।
उपायं च तथा योगं हरे तुभ्यं नतोऽस्म्यहम् ॥ १८ ॥

Oh! Hari, for you namaskārams are submitted. What should I do now ? Please enlighten me with the reasons for such kāryas as well as the upāya means for doing the kāryas.

श्री महेश्वर उवाच—

स हंसरूपी भगवानोमित्युक्त्वा तिरोदधे ॥ १९ ॥

When Paramātmā who was there in Haṁsa Rūpa heard this, that Śrī Hari said in reply as 'Om' and disappeared from there.

आदौ भगवता प्रोक्तं हरिरोमिति यत्ततः ।
आदितस्सर्वकार्याणां प्रयुज्येते हि तावुभौ ॥ २० ॥

At the outset, to start with, Śrīman Nārāyaṇa said as 'Hari, Om' before the kāryas of Brahman started. So even now, the learned Jñānins before starting all the activities, (any of the activities) first pronounce as 'Hari, Om' - these two śabdas.

हरिरोमिति निर्दिश्य यत्कर्म क्रियते बुधैः ।
अधीयते वा देवर्षे तद्धि वीर्योत्तरं भवेत् ॥ २१ ॥

When the elderly persons pronounce as 'Hari, Om' and start the work, or start the adhyayana, then such kāryas would be with large vīrya, which means, they would have successful and meritorious conclusions.

तस्मात्तु प्रातरुत्थाय प्राङ्मुखो नियतः शुचिः ।
हरिर्हरिर्हरिरिति व्याहरेद्दोषशान्तये ॥ २२ ॥

Therefore one should in the morning as soon as he gets up should face the eastern direction and should say as 'Hari Hari Hari' This should be done as a mandate and by that his defects would be eraced and would be subsided.

स्नानादिषु च कार्येषु क्षुतप्रस्खलनादिषु ।
हरिरित्युच्चरेदुच्चैर्हरत्यस्याशुभं हरिः ॥ २३ ॥

At the time of doing snāna (taking bath) and at the time of cough, yawning etc. at the time of fall etc. in all such times always the śabda 'Hari' should be pronounced loudly. Then Hari would erace all the sins by Himself of such persons.

ओमित्येकाक्षरं ब्रह्म व्याहरन्संस्मरन्हरिम् ।
पद्मासनस्थो भगवान् परमं तप आस्थितः ॥ २४ ॥

Śrīman Nārāyaṇa has said as 'Om' and disappeared. Then Chaturmukha Brahma, also pronounced that single letter śabda

'Om' and was thinking about Śrī Hari in his mind. He sat in Padmāsana and started doing severe penance.

कालेन महता धाता व्याजहार स भूरिति ।
व्याहृतिः प्रथमा साऽभूत्प्रथमं व्याजहार यत् ॥ २५ ॥

Chaturmukha Brahma after spending very long time like this in tapas, then he pronounced as 'Bhūḥ' (भूः). Since it was first pronounced (Vyāharaṇa was made), then it became as the first व्याहृति) Vyāhṛti.

तया ससर्ज वै भूमिमग्निहोत्रं यजूंषि च ।
मुखतस्त्रिवृतं स्तोममग्निं गायत्रमेव च ॥ २६ ॥

By that Vyāhṛti 'भूः' Chaturmukha Brahma created (1) The Earth (2) Agnihotram and (3) Yajurvedas. Through his face, he created Agni, Gāyatri chandas.

ब्राह्मणं च मनुष्याणां पशूनामजमेव च ।
द्वितीयं तप आतिष्ठद्भुव इत्यब्रवीत्ततः ॥ २७ ॥

Among the human beings, he created brāhmins, among the animals he created goat etc.

Again, for the second time, Chaturmukha Brahma did penance and then pronounced as भुवः Bhuvaḥ.

व्याहृतिस्सा द्वितीयाभूद्द्वितीयं व्याजहार यत् ।
तया ससर्जान्तरिक्षं सामान्नि च हवींषि च ॥ २८ ॥

Then Chaturmukha Brahma for the second time did pronounce (व्याहरणं) भुवः Hence it became as the second व्याहृतिः Vyāhṛti. Through it, Chaturmukha Brahma created sāmavedas, as well as the havis needed for the Yajñās and also others.

दोर्भ्यां पंचदशास्तोमं छंदस्त्रिष्टुभमेव च ।
इन्द्रं देवं च राजन्यं मनुष्याणामविं पशुम् ॥ २९ ॥

Then Chaturmukha Brahma from his shoulders created the fifteen स्तोम - stomas. Then he created the Chandas called as Trishṭub. Indra deva, among the human beings Kshatriyas. among the animals he created अविं special type of goat (shep).

तृतीयं तप आतिष्ठत्सुवरित्यब्रवीत्ततः ।
व्याहृतिस्सा तृतीयाभूत्तृतीयं व्याजहार यत् ॥ ३० ॥

Then Chaturmukha Brahma did tapas for the third time. Then he pronounced as भुवः (Bhuvaḥ) since it was pronounced (व्याहरणं) for the third time, it became the third Vyāhṛti.

तया ससर्ज सदिवमृचस्स्तोमं तथाध्वरम् ।
मध्यात्सप्तदशास्तोमं जगतीं छंद एव च ॥ ३१ ॥

Through that Chaturmukha Brahma created the regions called as Swarga, He also created Ṛgvedas, Yajñās out of it. From middle part of the body, he created seventeen stomas and also Jagatī Chandas.

मनुष्याणां तथा वैश्यं पशूनां गां पयस्विनीम् ।
विश्वान्देवांस्तथा देवान्भूयिष्ठांश्च पितामहः ॥ ३२ ॥

Then Likewise Chaturmukha Brahma created Vaiśyas among human beings. Among the animals, he created cows. He also created some devatās called as 'Viśwe Devatās' and other devatās also.

तुरीयं तप आतिष्ठन्मह इत्यब्रवीत्ततः ।
चतुर्थी व्याहृतिस्साभूच्चतुर्थं व्याजहार यत् ॥ ३३ ॥

Again for the fourth time, Chaturmukha Brahma did tapas and then pronounced as 'Mahaḥ' महः Then it became the fourth Vyāhṛti, since it was told at the fourth instance.

तया चैवं क्रमेणैव ह्यथर्वांगिरसोऽसृजत् ।
पद्भ्यां स्तोमं चैकविंशं छंदोऽनुष्टुभमेव च ॥ ३४ ॥

Then Chaturmukha Brahma, through that, and created Atharva Vedas. Through his legs, he created 21 (Twenty one) stomas. Then he created 'Anuṣṭub' chandas.

शूद्रजातिं मनुष्याणां पशूनामश्वमेव च ।
तस्मिन्काले भगवतः कर्णविट् संभवावुभौ ॥ ३५ ॥

Among the human beings, Chaturmukha Brahma created the cadre called as 'Śūdras'. Among the animals, he created horses. At that time, from the Ears of Śrī Bhagawān were born the asurās.

रजस्तमःप्रकृतिकौ मधुकैटभसंज्ञकौ ।
असुरौ ब्रह्मणोऽभ्येत्य सकाशं लोककंटकौ ॥ ३६ ॥

They were having the swabhāva of Rajo guṇa and Tamo guṇa. These two were terrible asuras by name 'Madhu' and 'Kaiṭabha'. Those two asuras came near to Chaturmukha Brahma.

वेदान् गृहीत्वा सलिलं प्रविष्टौ प्रलयोदधेः ।
अशक्तो गतिमन्वेष्टुं तयोः खिन्नः प्रजापतिः ॥ ३७ ॥

Both Asuras took away the vedas and stepped into the praḷaya ocean water. Chaturmukha Brahma was unable to search them and felt grief over this.

नालमालंब्य हस्ताभ्यामवातरदवाङ्मुखः ।
दिव्यैर्वर्षसहस्रैस्तु योजनानि बहूनि च ॥ ३८ ॥

Then Chaturmukha Brahma caught hold of the stem of the Lotus, and started to step down. Like this, for thousand of years, he went many many yojanas below.

व्यतीत्य विह्वलो ब्रह्मा कंटकैरपि खंडितः ।
नालसंचलनाद्भीतस्तद्भंगभयविह्वलः ॥ ३९ ॥

Then he became terribly tired. He was also having troubles due to the stem's pricks and thorns. Due to the oscillation of stem, he was afraid regarding the fall of the stem.

स उत्ततार कृच्छ्रेण पुनश्चिंतापरोऽभवत् ।
प्राविशच्च पुनस्तोयं तातेत्याह स बालवत् ॥ ४० ॥

With great difficulty, he got down. Again, he started in performing dhyāna. After entering the pralaya waters, he called as 'Father' like a small child.

मा भैषीरिति तं प्राह मत्स्यः कश्चिज्जलेचरः ।
आहरिष्यामि वेदांस्ते तातोऽहं ते प्रजापते ॥ ४१ ॥

At that time some one in the water (Śrī Hari) said to Chaturmukha Brahma as under : "Oh! Prajāpati' Don't fear. I shall restore safely your vedas in your possession, from those asuras".

Very Important Note : I am your Father, in regard to Chaturmukha Brahma, **description of fear, strain, grief etc. etc. are all told from worldly point of view. This is also to delude wicked. There is absolutely no truth in it.**

उत्तिष्ठोत्तिष्ठ भद्रं ते स्वस्थानमिति सोऽगमत् ।
तौ हत्वा दानवश्रेष्ठौ हरिर्हयशिरा मुने ॥ ४२ ॥

Please get up, Please get up. On hearing this, Chaturmukha Brahma reached his destiny place. Then Śrī Hayagrīva Rūpi Śrī Hari killed both the asuras Madhu and Kaiṭabha. (These asuras can be killed by Chaturmukha Brahma also in no time).

आदाय वेदानागच्छदन्तिकं परमेष्ठिनः ।
आरुह्य वैदिकं यानमंजनाचलसन्निभः ॥ ४३ ॥

Śrī Hayagrīva took the vedas and came near to Chaturmukha Brahma. Then He sat on a vaidic vāhana.

पीतांबरधरो देवो ब्रह्मणो गुरुरच्युतः ।
श्रीवत्सांकः श्रियः कांतस्तस्मै वेदानुपादिशत् ॥ ४४ ॥

Then that Lakshmīpati Achyuta did upadeśa of those vedas to Chaturmukha Brahma. Paramātmā was wearing Pītāmbara, and He is the Guru for Chaturmukha Brahma. He had 'Śrīvatsa' mark on him.

उवाच चैनं भगवानुपपन्नं प्रजापतिम् ॥

श्रीभगवानुवाच—

वेदा ह्यनुपदिष्टास्ते मया पूर्वं प्रजापते।
नष्टास्तेन पुनर्लब्धा मत्प्रसादाच्चतुर्मुख ॥ ४५ ॥

Then Paramātmā spoke to Chaturmukha Brahma as under. 'Oh! Prajāpati, I have not done upadeśa of vedas to you earlier. That is why they have been snatched away by the asuras. But by My Anugraha, they have been restored to you again.

प्रणवस्योपदिष्टत्वान्नात्यन्तं नाशमाप्नुवन् ।
अनाचार्योपलब्धा हि विद्येयं नश्यति ध्रुवम् ॥ ४६ ॥

Since 'Praṇava' Mantra has been taught and upadeśa had been done earlier, vedas have not been lost forever. Therefore any vidyā which is not done by upadeśa by Āchārya (Guru) will be lost certainly. Certainly such vidyā would be destroyed.

विद्यास्सनातना वेदा मदाज्ञापरिपालकाः ।
या निःश्वसिताः पूर्वं मयि सन्ति सदानघ ॥ ४७ ॥

This Veda-Vidyā which is very ancient is being protected by My orders. They take care of My Mandates. Earlier they came out through My Nose like breath. Therefore these vedas are inside ME.

न जायन्ते न नश्यन्ति न धार्यन्ते च मानवैः ।
बहुजन्मकृतैः पुण्यैर्धार्यन्ते ब्राह्मणोत्तमैः ॥ ४८ ॥

There is no birth or creation for them. There is no destruction for them. These vedas are not kept by human beings. But by uttama brāhmins due to the virtues amassed in various births, they are being protected (by constant adhyayana - recitation).

ब्राह्मणत्वमनुप्राप्य ये न वेदानधीयते ।
ब्रह्मघ्नाश्च सुरापाश्च तेऽपि पातकिनः स्मृताः ॥ ४९ ॥

Whoever born as brāhmin and fail to do this, the one who has committed the sin of 'Brahma-Hatyā'. They are only drunkards who have taken wine drinks. (That means they will incur all the sins that will arise when Brahma-Hatya is committed). They are the worst sinners available.

अधीतानपि यो वेदान्नानुपालयते द्विजः ।
भ्रूणहा स तु विज्ञेयः कुयोनिमधिगच्छति ॥ ५० ॥

If a brāhmin does Veda Adhyayana, but fails to protect the same properly, then he will be considered as a sinful person who has comitted 'Śiśu-Hatyā', (that is killing of a child). He will be born in the bad caln/family.

ब्राह्मणो वेदविद्यज्वा यो न भक्तो मयीश्वरे ।
द्विपात्पशुस्स विज्ञेयस्संसारो नास्य नश्यति ॥ ५१ ॥

A person who is conversant with vedas and has read them well, and also performs yajñas and yāgas and other rituals, but fails

to have devotion - Bhakti in ME (Lord Viṣṇu), then he will be equivalent to an animal having two legs. For him, Samsāra also never gets destroyed.

अवैष्णवो वेदविद्यो वेदहीनश्च वैष्णवः ।
ज्यायांसमनयोर्विद्धि यस्य भक्तिस्सदा मयि ॥ ५२ ॥

Whoever knows vedas and remains as Avaishṇava (not having bhakti in Viṣṇu) and whoever is a Vaishṇava but is not conversant with vedas, in that two persons, who ever has Bhakti in ME, he alone is superior.

किं पुनर्वेदहीनश्च विष्णुभक्तिविवर्जितः ।
चंडालपतितव्रात्यपुल्कसेभ्यो निकृष्यते ॥ ५३ ॥

A Person who has no knowledge of vedas and has no bhakti in Paramātmā Śrī Viṣṇu, then he is equivalent to a chāṇḍāla only. It need not be told that such person is far lower to a person who has committed all henious sins.

वेदेषु यज्ञेषु तपस्सु चैव यज्ञेश्वरे मयि चैवाप्रियो यः ।
चंडलजन्मा स हि कर्मणैव बुध्यापि बाह्यो भुवनातिरिक्तः ॥५४॥

Who ever hates :

(i) Vedas

(ii) Yajñas

(iii) Austerities

(iv) Lord Viṣṇu who is Yajñeśwara, that person is certainly a Chāṇḍāla, by birth. Further he is also a Chāṇḍāla by Karmas and Buddhi.

अधीष्व वेदान्मत्तस्त्वमंगोपांगशिरांसि च ।
अर्थशास्त्रं कामशास्त्रं शिल्पशास्त्रं चिकित्सकम् ॥ ५५ ॥

Do Adhyayana from ME. Read the aṅga śāstras of vedas. Also upāṅgas, Upanishads, Artha Śāstras, Kāma Śāstras, Śilpa Śāstras, Vaidya śāstras, and others.

सृजस्व वेद शब्देभ्यो देवादीन्मत्प्रसादतः ।
वर्णाश्रमविभागं च तेषां धर्मान्पृथग्विधान् ॥ ५६ ॥

Out of My Anugraha, you create devatās and others by the śabdas of vedas. Do create Varṇa, āṣrama classifications as well as various varṇa and āśrama dharmas also.

लोकांश्च स्वर्गनरकौ भोगानुच्चावचानपि ।
नामरूपविभागं च तेषां त्वं कल्पयिष्यसि ॥ ५७ ॥

Do create Swarga, Naraka and also further lower and worst lokas, and supreme lokas. All those which have been created so, you yourself only is going to classify them and name them also in future.

श्री महेश्वर उवाच— Śrī Maheśwara said :

इत्येवमुक्त्वा विहगाधिरूढो वेदान्विधात्रे विधिवत्प्रदाय ।
संस्तूयमानश्चतुराननेन तत्रांतरासीत्सहसा मुकुन्दः ॥ ५८ ॥

इति श्रीरंगमाहात्म्ये ब्रह्मसृष्टिकथनं नाम द्वितीयोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Like this, Śrī Mukunda who was seated on Garuḍa spoke to Chaturmukha Brahma. Then He did Upadeśa of vedas to him. Then He was praised and worshipped by Chaturmukha Brahma. Then Paramātmā disappeared from there.

Thus ends the second Adhyāya in Brahmāṇḍa Purāṇa, relating to Raṅga Māhātmya dealing with 'Brahma Sṛṣṭi Kathanam'.

Om Śrī Kṛṣṇārpaṇamastu.

अथ तृतीयोऽध्यायः

Third Adhyāya - Ślokas 1 to 42

श्रीरंगविमानाविर्भावः - Appearance of Śrīraṅga Vimana

श्री महेश्वर उवाच— Śrī Maheśwara said :

तथा ससर्ज भूतानि लोकांश्चैव चतुर्दश ।
सत्यलोकं समातिष्ठत्स्वयंभूर्भुवनेश्वरः ॥ १ ॥

Then Chaturmukha Brahma implicitly following the orders of Śrī Hari, created all bhūtas, and also the fourteen worlds. Then he made 'Satyaloka' as his personal abode.

स दृष्ट्वा वेदशब्देषु देवादीनां गतागतम् ।
कर्मणामपि भोगेन क्षयं च महतामपि ॥ २ ॥

Then Chaturmukha Brahma understood the devatās' arrival as well as their departure schedule (That means any devatā is not stable always) Further what ever may be the supremacy of the puṇya karma, still it has to be liquidated by enjoyment ultimately. Like this, they get destroyed.

ऐश्वर्याणां तथाऽऽस्थैर्यमंडांतर्वर्तिनामजः ।
आलक्ष्य स्वपदस्यापि क्षयं कालेन भूयसा ॥ ३ ॥

Chaturmukha Brahma also saw the unstable position of all wealth and Aiśwaryas in Brahmāṇḍa.

He also came to know that his status and position will also be destroyed after very very long duration.

क्षीरोदमगमद्धाम विष्णोरद्भुतकर्मणः ।
तपः परममास्थाय तोषयामास माधवम् ॥ ४ ॥

Then Chaturmukha Brahma reached the abode of Śrī Viṣṇu at the milky ocean. There he did supreme tapas and brought happiness to Śrī Mādhava.

ततः प्रसन्नो भगवान्बिभ्राणः कूर्मविग्रहम् ।
प्रसन्नोऽहमिति प्राह ब्रह्माणं सलिले स्थितः ॥ ५ ॥

Then Paramātmā appeared in the form of Tortoise (Kūrma) in the waters. Remaining in the waters, Paramātmā spoke to Chaturmukha Brahma thus :

"I have appeared before you".

तमद्भुततमं दृष्ट्वा व्याजहार चतुर्मुखः ।

श्री ब्रह्मोवाच—

प्रसन्नो यदि मे देव स्वरूपं दर्शयस्व मे ॥ ६ ॥

Chaturmukha Brahma had darśan of that Paramātmā who was delightful, unique and wonderful. Chaturmukha said :

"Oh! Deva! In case your goodself is pleased with me, then you should exhibit your Swarūpa to me.

अदृष्टपूर्वं हि मया परं रूपं कदाचन ।
मत्स्यकूर्मविहंगानां दृष्टं रूपं नराश्वयोः ॥ ७ ॥

Further, you better show me a Rūpa which was not seen by me earlier. I have been blessed by seeing Matsya rūpa, Kūrma rūpa, Pakshi (Haṁsa) rūpa, Hayagrīva rūpa earlier.

द्रष्टुमिच्छामि ते रूपं परं गुह्यं सनातनम् ।

श्री भगवानुवाच—

रूपमप्राकृतं दिव्यं परमं वेदवेदितम् ॥ ८ ॥

Hence I am desirous of witnessing your another ancient, eternal, secret rūpa. Śrī Bhagawān said :

In the vedas, it is explained about rūpas of ME totally unconnected with Prakṛti, and are wonderful.

न शक्यं त्वादृशैर्द्रष्टुमवतारं विना प्रभो ।
संकल्पेनैव संहर्तुं शक्तोऽहमपि वैरिणः ॥ ९ ॥

Such rūpas cannot be witnessed in other times, other than at the time of Avatāra. They cannot be seen at other times. By My Mere Desire, I will be able to eliminate all my enemies totally.

उपासनार्थं भक्तानां सृजाम्यात्मानमात्मना ।
शक्तोऽहमपि तत्काले संहर्तुं सर्ववैरिणः ॥ १० ॥

Still, for the bhaktas to falicitate upāsanā, I shall create Myself. (That I am taking Avatāras) As it is, at that moment itself, I have the capacity to eliminate My enemies.

मद्भक्तानां विनोदार्थं करोमि विविधाः क्रियाः ।
ईक्षणध्यानसंस्पर्शैर्मत्स्यकूर्मविहंगमाः ॥ ११ ॥

Still for the delight and wonders of My devotees. I do various kinds of activities at those avatāras. Matsya by mere sight, Tortoise by mere rememberance, Bird by mere touch.

पुष्णन्ति स्वान्यपत्यानि तथाहमपि पद्मज ।
इति दर्शयितुं ब्रह्मंस्तेषां रूपं प्रदर्शितम् ॥ १२ ॥

They protect and nourish their children. Like that I am also protecting My devotees, by mere seeing, by mere rememberance and by mere touch alone. In order to show this truth, I have taken avatāras as Fish, Tortoise, Haṁsa with rūpas like them.

योगक्षेमं वहिष्यामीत्येवमाश्वं प्रदर्शितम् ।
पौरुषस्य प्रसिद्ध्यर्थं दर्शिता पुरुषाकृतिः ॥ १३ ॥

I have taken the rūpa of an Horse to show that I shall bear the yoga and kshema of My devotees. In order to show My pourusha (Vīratva) I have taken the rūpa of a Purusha.

यदि मे परमं रूपं द्रष्टुमिच्छसि पद्मज ।
भूयस्तपस्समातिष्ठ जपन्मंत्रमिमं मम ॥ १४ ॥

In case you are desirous of having darśan of another rūpa, do japa of the mantra again and do tapas again.

नमो नारायणायेति नित्यमोंकारपूर्वकम् ।
जपन्नष्टाक्षरं मंत्रं सद्यस्सिद्धिमवाप्स्यसि ॥ १५ ॥

If you do japa of the Mantra, Namo Nārāyaṇāya with Omkāra, then by that Japa of Aṣṭākshara Mantra, you will have all your desires fulfilled.

नानेन सदृशो मंत्रो वेदमंत्रेषु विद्यते ।
सारोऽयं सर्वमंत्राणां मूलमंत्रः प्रकीर्तितः ॥ १६ ॥

There is no other mantra equal to this 'Nārāyaṇa Aṣṭākshara Mantra'. This mantra is the root (Mūla) for all mantras. This is the essence (Juice of all mantras).

जगतः कारणत्वं च सृष्टिस्थितिलयेषु च ।
हेतुत्वं मोक्षदत्वं च मंत्रेऽस्मिन्मम दर्शितम् ॥ १७ ॥

In this mantra, My attributes of 'cause for the jagat' (Jagat Kāraṇatwa), creation (Sṛṣṭi) Pālana (Safeguarding), Saṁhāra destruction have all been told. Further the quality of 'Granting Moksha' is also told in this mantra.

उपायत्वं उपेत्यत्वं साध्यत्वं सिद्धतामपि ।
मम वक्ति हि मंत्रोऽयं तस्मात्प्रियतमो मम ॥ १८ ॥

In this mantra, it is that 'I am upāya' (which means I am the person to be reached by sādhanas). I am Sādhyam. I am 'Siddha' are told. (which means in the Jagat the articles which are created

and are already available, all of them are under My absolute control). Hence this mantra is very much dear to ME.

सृज्यत्वं चेतनत्वं च सर्वत्र परतंत्रताम् ।
संसारमपवर्गं च वक्ति जीवस्य मंत्रराट् ॥ १९ ॥

This King of mantra tells :

(i) Jīva is being created (That he gets the body).

(ii) Chetana is having Jñānam.

(iii) For all, this Chetana is under the control of another.

(iv) That Chetana is eligible to be in Saṁsāra as well as to be eligible for Moksha.

क्रियतेऽनेन मंत्रेण आत्मनः परमात्मनि ।
निवेदनं मयि ब्रह्मन्मद्भक्तेषु च शाश्वतम् ॥ २० ॥

It is only by this mantra, the devotees submit themselves and offer themselves to ME. Like that, before the learned elderly devotees who are my bhaktas and before them, they offer themselves.

भौमान्मनोरथान्स्वर्ग्यान्मुक्तिमप्यतिदुर्लभाम् ।
साधयिष्यन्त्यनेनैव मूलमंत्रेण मामकाः ॥ २१ ॥

My devotees through this mantra only,

(i) Attain all the desires fulfilled in the Jagat,

(ii) Attain all vishayas in Swarga and

(iii) Attain Moksha also, which cannot be attained easily.

अनष्टाक्षरतत्त्वज्ञैरतपस्विभिरव्रतैः ।
दुर्दर्शोऽहं जगद्धातर्मद्भक्तिविमुखैरपि ॥ २२ ॥

Persons will not be eligible to have my darśan are :

(i) Those who do not know the meaning of this Nārāyaṇa Aṣṭākshara mantra,

(ii) Those who do not do tapas,

(iii) Those who do not adhere to vratas,

(iv) Those who do not have devotion towards Me.

श्री महेश्वर उवाच— Śrī Maheśwara Said :

इत्युक्त्वान्तर्दधे ब्रह्मन्नस्माकं पश्यतः पितुः ।
दुर्विभाव्यगतिर्वेदैः कूर्मरूपी जनार्दनः ॥ २३ ॥

Śrī Hari told like this. Then our further Chaturmukha Brahma was seeing Him, at that time itself, He disappeared from there.

अंतर्हिते भगवति ब्रह्मा लोकपितामहः ।
अष्टाक्षरेण मंत्रेण पुनस्तेपे महत्तपः ॥ २४ ॥

Then Kūrma rūpi Paramātmā disappeared from there. Then the grand father of the Jagat, Chaturmukha Brahma, started tapas of very long duration by devotedly reciting aṣṭākshara mantra.

तस्य वर्षसहस्रान्ते तप्यमानस्य वेधसः ।
आविरासीन्महद्धाम श्रीरंगं क्षीरसागरात् ॥ २५ ॥

Like this, when Chaturmukha Brahma did tapas for thousand years and when he was immersed in the tapas, before him, from the milky ocean big temple with the name 'Śrīraṅgam' came out.

तत्क्षणात्समदृश्यन्त वैकुंठपुरवासिनः ।
सुनंदनंदप्रमुखास्सनंदसनकादयः ॥ २६ ॥

At that very second, those who are dwelling in Vaikuṇṭha were seen. Further Sunandar, Nandar and others as well as Sanaka, Sanandar and others.

युष्मदस्मत्प्रभृतयो ये चान्ये सत्यवादिनः ।
देवगंधर्वयक्षाश्च ऋषयः सिद्धचारणाः ॥ २७ ॥

You (Nārada) and myself (Śiva) and others, other Satyavādi devatās, Gandharvas, Yakshas, Siddahs, Ṛshis, Chāraṇas also were seen there.

उवाह धाम तद्दिव्यं वेदमूर्तिविहंगराट् ।
श्वेतच्छत्रं दधारास्य मौक्तिकं भुजगाधिपः ॥ २८ ॥

That wonderful 'Śrīraṅgadhāma' was carried by Garuḍa, the vedamūrty, Śesha was holding excellant white umbrella embedded with pearls.

विष्वक्सेनो वेत्रपाणिः पृष्ठतस्तदसेवत ।
अभितश्चन्द्रसूर्यौ च वीजाते चामरद्वयम् ॥ २९ ॥

Vishvaksena was holding Vetra daṇḍa and was doing sevā behind that Śrīraṅga. Chandra and Sūrya were standing on both sides and were applying Chāmaras (Fans).

तुंबुरुर्भवता सार्धं गंधर्वामरकिंनराः ।
अगायन्नस्तुवन्पेठुरवदन्त च गुह्यकाः ॥ ३० ॥

Tumburu joining with you (Nārada) was singing. Other Gandharvas were also singing. Devatās, Kinnaras, Guhyas were reciting stutis.

अहमिन्द्रश्च देवाश्च सिद्धास्साध्याश्च साधकाः ।
जितंत इति शब्देन न पूरयामासि मां वरम् ॥ ३१ ॥

Myself (Śiva), Devendra and other devatās, Sādhyas, Siddhas, Sādhakas all were loudly crying as 'Victory, Victory' to ME. The whole sky was surrounded by such sounds.

दिवि दुंदुभयो नेदुर्ननृतुश्चाप्सरोगणाः ।
मुमुचे पुष्पवृष्टिश्च पुष्कलावर्तकादिभिः ॥ ३२ ॥

In Swarga, Drums were beaten making loud sounds. Apsarā women started dancing in a divine way. By Puṣkala, Āvartaka and other clouds started doing rainfall of flowers.

आगतं रंगधामेति शुश्रुवेका हलध्वनिः ।
दिव्यं विमानं तं दृष्ट्वा स्वयं व्यक्तमहर्धिमत् ॥ ३३ ॥

In all places the happy voice of 'Raṅga dhāma' (Raṅga Vimāna) has come was pervading wonderful, born by itself (Swayamvyakta) and having great Aiśwarya.

तेजोमयं जगद्व्यापि श्रीरंगं प्रणवाकृतिम् ।
उत्थाय संभ्रमाविष्टो हृष्टः पुष्टः प्रजापतिः ॥ ३४ ॥

With all tejas, and all pervading in the Jagat and having Ākāra of Praṇava and called as 'Śrīraṅgam' and seeing that Raṅga Vimāna, Chaturmukha Brahma felt extremely happy and got up immediately with all joy and happiness.

पपात शिरसा भूमौ छिन्नमूल इव द्रुमः ।
तुष्टावोत्थाय वदनैर्नमो नम इति ब्रुवन् ॥ ३५ ॥

Then Chaturmukha Brahma fell on the ground and did namaskārams falling flat like a tree whose roofs were cut off. By all the four faces, he was reciting as 'Namo Namaḥ' and was doing stotra of Śrīraṅgam.

न्यपातयत्पुनर्देहं हेमदंडमिवावनौ ।
चतुर्भिर्वदनैर्वेधाश्चतुर्वेदैस्समं स्तुवन् ॥ ३६ ॥

Just like a golden stick falling on the ground again Chaturmukha Brahma made his body to fall down, that is, did

namaskārams. Chaturmukha Brahma at a single point of time, by all his four faces recited four vedas and did stotras.

बद्धांजलिपुटो भूत्वा दृष्टवानच्युतालयम् ।
इन्द्रियाण्यस्य सर्वाणि चरितार्थानि तत्क्षणात् ॥ ३७ ॥

He folded both his hands and saw the temple of Achyuta. All his indriyas at that moment itself as soos as Raṅga Vimāna was seen became useful as indriyas. (They proved worthy of their existence).

अभवन्स्वस्वचेष्टाभिरच्युतालयदर्शनात् ।
ततस्सुनंदो भगवद्दासवर्यश्चतुर्मुखम् ॥ ३८ ॥

Here Chaturmukha Brahma and all others did namaskārams, stotram etc. to Lord Śrī Raṅganātha seated in that Raṅga Vimāna. At that time, elderly dāsa of Bhagawān, Śrī Sunanda saw Chaturmukha Brahma

उवाच दर्शयन् रंगं वेत्रपाणिः कृतांजलिः ।

and showed him Raṅga Vimāna, Then he folded both his hands in great respect and spoke thus.

सुनंद उवाच—

धातरालोकयैतत्त्वं विष्णोरायतनं महत् ।
श्रीरंगमिति विख्यातं भवतस्तपसः फलम् ॥ ३९ ॥

Kindly see the big temple of Viṣṇu which has come out as a result of your austerities - tapas (of Chaturmukha). This Vimāna may please be seen.

त्र्यक्षरं ब्रह्म परमं शब्दात्मैव व्यवस्थितम् ।
तस्य च प्रतिपाद्योऽयं शेतेऽन्तः श्रीनिकेतनः ॥ ४० ॥

In this vimāna, the Praṇava Mantra consisting three letters is available. Śrīpati who is pratipādya of omkāra, is present in this vimāna; and is sleeping.

चतुः प्रदक्षिणं कृत्वा चतुर्दिक्षु प्रणम्य च ।
प्रविश्यांतरुपास्वैनमुपास्यं सर्वदेहिनाम् ॥ ४१ ॥

Four times let pradakshaṇā be made. Let namaskārams be done on all the four directions. Then enter inside and do upāsanā of Śrī Hari who is the subject of upāsanā by all jīvas.

यमुपास्य विधातारः पूर्वेऽपि परमां गतिम् ।
प्राप्नुवन् शार्वशक्राद्या देवाश्चान्ये विपश्चितः ॥ ४२ ॥

इति ब्रह्माण्डपुराणे श्रीरंगमाहात्म्ये श्रीरंगविमानाविर्भावो नाम
तृतीयोऽध्यायः ॥

॥ श्रीकृष्णार्पणमस्तु ॥

By doing upāsanā of this Śrī Raṅganātha only, the earlier Chaturmukha Brahma, Śiva, Indra and others, all elders earlier reached covetable uttama destinies.

Thus ends the Third Adhyāya in Brahmāṇḍa Purāṇa, relating to Raṅga Māhātmya.

Om Śrī Kṛṣṇārpaṇamastu.

* * *



अथ चतुर्थोऽध्यायः

Fourth Adhyāya - Ślokas 1 to 39

ब्रह्मस्तुतिः - Stotra submitted to Chaturmukha Brahma

श्रीमहेश्वर उवाच— Śrī Maheśwara said :

इतीदमाकर्ण्य सुनंदभाषितं विनीतवेषो विधिरेत्य धाम तत् ।
ददर्श विश्वं ससुरासुरं मुने चराचरं धामनि तत्र वैष्णवे ॥ १ ॥

On hearing these words of Sunanda, Chaturmukha Brahma with all humility came near to that Raṅga Vimāna. Then in that Vimāna, he saw all the devatās, daityas etc. and the entire Charāchara Prapañcha (the whole Jagat consisting of Moveable and immoveable objects).

उपर्यधस्ताच्च दिवं मही च मध्येऽन्तरिक्षं भुजगेन्द्रमन्तः ।
द्वारान्तिके वै विजयं जयं च पार्श्वद्वये विघ्नपतिं च दुर्गाम् ॥ २ ॥

Chaturmukha Brahma saw inside the vimāna :

(i) He saw Swargaloka at the upper side (above),
(ii) He saw Bhūloka in the down portion,
(iii) He saw in the middle 'Antariksha Loka',
(iv) Inside he saw Ādiśesha,
(v) At the entrance he saw Jaya and Vijaya,
(iv) On both sides, he saw Vināyaka and Durgā.

सरस्वतीं सर्वजगत्प्रसूतिमोंकाररूपां शिखरे ददर्श ।
त्रयीं च विद्यां मुकुटेषु तस्य नासामुखे सर्वरहस्यजातम् ॥ ३ ॥

In the Śikhara, at the top, he saw Saraswati, who is of Omkāra rūpa and is the mother of all Jagat. In the crown he saw veda vidyā and on the nose, all the upanishads (the respective presiding deities have to be taken).

पादेषु यज्ञान्फलकेषु चेष्टीश्चितीश्च चित्तेषु हवींषि कुक्षौ ।
तदन्तरा वै मरुतो वसूंश्च मया गिरीशानितरान्दशापि ॥ ४ ॥

In the pādas, Yajñas were seen. In the planks, he saw Ishṭis. In the Chittas he saw Chitikās. In the stomach, he saw havis, In that Raṅga Vimāna itself, he saw Maruts, Vasus, along with Śiva, the other Rudras, ten in number.

द्विषट्कमादित्यगणं गृहांश्च नक्षत्रताराश्च मुनींश्च सप्त ।
इन्द्रं यमं वरुणं यक्षराजं हुताशनं निर्ऋतिं वायुमीशम् ॥ ५ ॥

He also saw the 12 Ādityas He saw Navagrahas, Stars. Sapta Ṛshis, Indra, Yama, Varuṇa, Yaksharāja, Agni, Nirti, Vāyu, Eśa.

सोमं च पर्जन्यमशेषमेव ददर्श तत्रैव यथावकाशम् ।
विमानमभ्येत्य चतुःप्रदक्षिणं चतुर्दिशं तस्य कृतप्रणामः ॥ ६ ॥

Chaturmukha Brahma also saw Soma, Parjanya, and other remaining entire Jagat also, inside the interior of the vimāna itself.

Again, for that vimāna, Chaturmukha went still nearer and then did four pradakshiṇās and did namaskārams on all the four sides.

तदंतराविश्य विधिर्ददर्श तं विभिन्ननीलाचलसन्निकाशम् ।
प्रसन्नवक्त्रं नलिनायतेक्षणं कृपामयं शान्तिनिकेतरूपिणम् ॥ ७ ॥

Then Chaturmukha Brahma entered inside the vimāna and had darśan of Śrī Raṅganātha there. Then how that Śrī Raṅganātha is present, is described as :

(i) He is shining with all splendour like the broken Indra-Nīlamaṇi.

(ii) He is having beautiful smiling face.

(iii) He is having broad eyes which are like lotus flowers.

(iv) In His broad chest, He is wearing shining and glittering Kaustubha Maṇi.

(v) His chest is the residing place for Mahālakshmī and is broad.

किरीटकेयूरसुनक्रकुंडलं प्रलंबिमुक्तामणिहारभूषितम् ।
विशालवक्षस्थलशोभिकौस्तुभं श्रिया च देव्याध्युषितोरुवक्षसम् ॥८॥

(vi) He is mercy Rūpa.

(vii) He is a temple of Śānti-calmness.

(viii) He is having ornaments on His body like the crown, Keyura, Makara-kuṇḍala etc.

(ix) His broad chest was decorated with garlands of pearls and in that Kaustubha Maṇi is present.

प्रतप्तचामीकरचारुवाससं सुमेखलं नूपुरशोभितांघ्रिकम् ।
सुवर्धुनीजातमृणालपांडुरं दधान मच्छच्छवियज्ञसूत्रकम् ॥ ९ ॥

(x) He is wearing very bright golden colour clothes.

(xi) He is wearing very precious wrist belt-mekhalā.

(xii) His legs were decorated with splendid Nūpuras (Chains).

(xiv) He is wearning splendid white and most pure Yajño-pavīta (sacred thread) which was like the Jute that grows in Gaṅgā waters.

भुजोपधानं प्रसृतान्यहस्तं निकुंचितोत्तानितपादयुग्मम् ।
सुदीर्घमुन्नासमुदग्रवेषं भुजंगतल्पं पुरुषं पुराणम् ॥ १० ॥

(xiv) He is having bright attractive two arms which are having the two shoulders as the rest pillows.

(xv) He is having two legs which are little twisted and seeing upwards in a splendid manner.

(xvi) He is having beautiful sharp long Nose.

(xvii) He has most supreme dresses.

(xviii) He has Śesha as the bed for Him.

(xix) He is very ancient person.

स्वतेजसा पूरितविश्वकोशं निजाज्ञया स्थापितविश्वचेष्टम् ।
प्रणम्य तुष्टाव विधिर्मुकुंदं त्रय्यर्थगर्भैर्वचनैस्त्रयीशाम् ॥ ११ ॥

(xix) By His splendour, He is making full the entire Jagat.

(xx) By His orders alone, is capable of stopping all the activities of the Jagat in a fraction of a second, such Śrī Hari was seen by Chaturmukha Brahma and he did humble namaskārams to Him. Then Chaturmukha Brahma praised that Master of vedas with stotras which were with full of vedas' meanings.

श्री ब्रह्मोवाच— Śrī Chaturmukha Brahma said :

नमो नमस्तेऽस्तु सहस्रमूर्तये सहस्रपादाक्षिशिरोरुबाहवे ।
सहस्रनामन् शतसप्ततन्तो सहस्रकोट्यंडयुगाधिवासिने ॥ १२ ॥

Oh! Paramātmā, you have :

(1) Infinite rūpas.

(2) Infinite Pādas.

(3) Infinite Eyes.

(4) Infinite Heads.

(5) Infinite shoulders

(6) Infinite Names.

(7) You are all pervasive in infinite Brahmāṇḍas, for such Hari, namaskārams are submitted to you.

नमस्सकृत्तेऽस्तु नमो द्विरस्तु नमस्त्रिरस्त्वीश नमश्चतुस्ते ।
नमस्तथा पंचकृत्वोदशेश नमस्तथा सहसा नित्यमाद्य ॥ १३ ॥

Oh! Ādyapurusha Īśa, For you, Namaskārams are submitted once. Again for the second time and again for the third time also again for the fourth time, fifth time, tenth time and always namaskārams are submitted to you.

नमोऽस्तु नित्यं शतकृत्व ईशते सहस्रकृत्वो बहुशश्च भूमन् ।
नमोऽस्तु तातोऽसि हि नः प्रसीद नमस्त्रिलोकाधिप लोकनाथ ॥ १४ ॥

Oh! Eśa, Oh! Bhūma! For you hundred times, thousand times, many many times, let there be namaskārams always. You alone is the father of all of us. Please bestow prasāda on me. For all the masters of all the three worlds, you are the Real Great Master and for you, Śrī Hari, namaskārams are submitted.

प्रसीद देवेश जगन्निवास प्रसीद लक्ष्मीनिलयादिदेव ।
प्रसीद नारायण रंगनाथ प्रसीद विश्वाधिकविश्वमूर्ते ॥ १५ ॥

Oh! Master of all devatās,'

Oh! Dwelling in all the Jagat,

Oh! Husband and Master of Mahālakshmī,

Oh! Ādideva,

Oh! Śrīman Nārāyaṇa,

Oh! Śrī Raṅganātha

Oh! Sarvottama

Oh! Sarvamūrty

Please do anugraha, please do anugraha, please do anugraha.

जितं ते मुकुंद प्रपन्नार्तिहारिन् जितं ते जगन्नाथ गोविंद देव ।
जितं ते श्रियः कांत रंगेश विष्णो जितं ते हरे वासुदेवादिदेव ॥१६॥

Oh! Mukunda,

You are completely eracing the agonies of those who have taken refuge in you,

Oh! Jagannātha,

Oh! Govinda Deva,

Oh! Śrīkānta,

Oh! Rangeśa Viṣṇu,

Oh! Śrī Vāsudeva,

Oh! Ādideva Śrī Hari,

for you let there be victory always, Victory always, Victory always.

ब्रह्माननं राजकमेव बाहू ऊरू तथा विट्चरणौ च शूद्रः ।
वर्णाश्रमाचारविधिस्त्वमेव त्वमेव यज्ञः परमं पदं च ॥ १७ ॥

From your face brāhmins were born. From your shoulders, kshatriyas were born. From your thighs, vaiśyas were born. From pādas, śūdras were born.

The dharmas relating to varṇas and āśramas and their regulations and stipulations were all born from you only. You are only Yajña. You are only 'Parama Pada'.

अग्निस्तवास्यं वदनं महेंद्रश्चंद्रश्च सूर्यश्च तथाक्षिणी द्वे ।
प्राणश्च पायुश्चरणौ धरित्री नाभिश्च खंद्यौः शिरसि प्रतिष्ठा ॥१८॥

Your face is Agni (which means Agni was born from your face and having that as the dwelling place).

Indra is your mouth. Chandra and Sūrya are your Eyes. Prāṇa is your Pāyu. Bhūmi is your leg. Antariksha is your Navel. Swarga is your Head. (Which Indra and others and the presiding deities were born from such Avayavas).

श्रोत्रे दिशास्ते वरुणश्च मेंढ्र-ह्रीः श्रीश्च पत्न्यौ हृदयं च कामः ।
अहश्च रात्रिश्च तवैव पार्श्वे अंगानि वेदास्स्वयमन्तरात्मा ।। १९ ।।

Directions are your ears. Varuṇa is the secret organ. 'Hrī' and 'Śrī' are your wives. Manmatha is your Heart. Night and Day are your two sides. Vedas are your Aṅgas. Antarātmā is also you only.

वेदांस्तथांगानि च सांख्ययोगौ धर्माणि शास्त्राणि च पंचरात्रम् ।
आज्ञा तवैवागमजातमन्यो वेदान्तवेद्यः पुरुषस्त्वमेकः ।। २० ।।

(1) All Vedas,

(2) All veda-aṅgas,

(3) Sāṅkhya and Yoga Śāstras,

(4) Dharma Śāstras

(5) Pañcha Rātra

(6) Other Āgama groups.

are all your mandates (orders) only.

By all vedāntas (Brahma sūtras) You are the Person to be known.

"मुख्यं च सर्ववेदानां तात्पर्यं श्रीपतेः पदम् ।
उत्कर्षे तु, तदन्यत्र तात्पर्यं स्यात् अवान्तरम् ।।" इति महावराहे ।।

तव प्रसादोऽहमहीन्द्रतल्पक्रोधश्च रुद्रस्तव विश्वयोने ।
नान्यत्त्वदस्तीह चराचरात्मन्नारायण त्वं न परं त्वदस्ति ।। २१ ।।

By your prasāda only myself (that is chaturmukha Brahma), Śesha, Śiva and others exist. There is none above you at all. In Bhāshya under 1-1-1 ॐ अथातो ब्रह्मजिज्ञासा ॐ, Śrīmad Āchārya states:

"नाहं न च शिवः अन्ये च तच्छक्त्येकांशभागिनः ।
बालः क्रीडनकैर्यद्वत् क्रीडतेऽस्माभिरच्युतः ।।" इति ।

In Kāṭhaka Upanishad it is said :

महतः परं अव्यक्तं अव्यक्तात् पुरुषः परः ।
पुरुषान्न परं किंचित् सा काष्ठा सा परा गतिः ॥

There is none above that Purusha Nāmaka Śrī Hari.

वायुस्सूर्यश्चंद्रमाः पावकश्च भीतास्त्वत्तो यान्ति नित्यं प्रजासु ।
मृत्युर्मर्त्येष्वन्तकाले च विष्णो भूयिष्ठान्ते नम उक्तिं विधेम ॥ २२ ॥

Vāyu, Sūrya, Chandra, Agni and others are having fear of you. Mṛtyu also travels only as per your orders in the last moments of life. For you, namaskārams are submitted. (Here Vāyu-means Dāsa Vāyu or the maruts but not Mukhyaprāṇa).

उतामृतत्वस्य पतिस्त्वमेव त्वमेव मृत्युस्सदसत्त्वमेव ।
तवैव लीलाविततः प्रपंचः प्रसीद भूयो भगवन्प्रसीद ॥ २३ ॥

You are the Master of all muktas.

You are the Sat. You are the Asat. Your sports only is the Prapañcha. Please do anugraha on us.

प्रणतोऽस्मि जगन्नाथमजमक्षरमव्ययम् ।
अवृद्धमपरीणाहमसन्तं सन्तमच्युतम् ॥ २४ ॥

I am doing namaskārams to Achyuta who is :

(1) Jagannātha, the Master of the Jagat.
(2) Having no destruction what so ever.
(3) Having no vikāra of any kind.
(4) Having no growth and remains as it is, always without change.
(5) Having no limits, either in auspicious qualities or other attributes.
(6) Responsible for all activities and everything.

चेतनानां च नित्यानां बहूनां कर्मवर्तिनाम् ।
एको वशी चेतनश्च नित्यस्त्वं सर्वकामदः ॥ २५ ॥

Paramātmā, you are the only one who keeps all chetanas under your control. You are the best chetana of all chetanas. You are the nitya vastu among all the nitya vastus. (That is you are superior to all nitya entities). For those, who are under karma mārga, you are granting all, that they require.

नमः श्रीरंगनाथाय नमः श्रीरंगशायिने ।
नमः श्रीरंगदेवाय श्रीनिवासाय ते नमः ॥ २६ ॥

For Śrī Raṅganātha, namaskārams are submitted. For you, sleeping in Śrīraṅgam, namaskārams are submitted.

For you, devatā of Śrīraṅga, namaskārams are submitted.

For you, Srīnivāsa, namaskārams are submitted.

ॐ नमो भगवते तुभ्यं वासुदेवाय ते नमः ।
संकर्षणाय प्रद्युम्नायानिरुद्धाय ते नमः ॥ २७ ॥

You are Bhagawān and for you, namaskārams are submitted.

You are Śrī Vāsudeva, and namaskārams are submitted.

You are Saṅkarshaṇa and Aniruddha rūpi and for you, namaskārams are submitted.

पुरुषाय नमस्तुभ्यं अच्युताय पराय च ।
वासुदेवाय ताराय नमः श्रीरंगशायिने ॥ २८ ॥

For you, Purusha rūpi, namaskārams are submitted.

For you, who is called as Achyuta, without any change, namaskārams are submitted. For you, supreme uttama, namaskārams are submitted. You are 'Śrīraṅgaśāyī' and you are told by Omkāra and for you, namaskārams are submitted.

केशवाय नमस्तेऽस्तु नमो नारायणाय च ।
माधवाय नमस्तुभ्यं गोविन्दाय नमो नमः ॥ २९ ॥

You are Keśava, You are Nārāyaṇa, You are Mādhava, You are Govinda. For you namaskārams are submitted. (You have taken Keśava and other rūpas).

ॐ नमो विष्णवे देव मधुसूदन ते नमः ।
त्रिविक्रम नमस्तुभ्यं नमस्ते वामनाय च ॥ ३० ॥

You are Viṣṇu, Namaskārams are submitted,

You are Madhusūdana, namaskārams are submitted.

You are Trivikrama, namaskārams are submitted.

You are Vāmana, Namaskārams are submitted.

श्रीधराय नमो नित्यं हृषीकेश नमोऽस्तु ते ।
नमस्ते पद्मनाभाय नमो दामोदराय च ॥ ३१ ॥

You are Śrīdhara, You are Hṛshīkeśa, You are Padmanābha, You are Dāmodara. Namaskārams are submitted to you.

मत्स्यकूर्मवराहाय हंसाश्वशिरसे नमः ।
नमोऽस्तु जामदग्न्याय दत्ताय कपिलाय च ॥ ३२ ॥

You have taken the avatārs of (i) Matsya (ii) Kūrma (iii) Varāha (iv) Haṁsa (v) Hayagrīva and for you, namaskārams are submitted.(vi) Paraśurāma, for you, namaskārams are submitted. (vii) Similarly for Datta and (viii) Kapila.

वेदव्यासाय बुद्धाय नारसिंहाय ते नमः ।
रामलक्ष्मणशत्रुघ्नभरतात्मन्नमोऽस्तु ते ॥ ३३ ॥

You are Śrī Vedavyāsa, You are Buddha, You are Narasiṁha and namaskārams are submitted. For you, Rāma namaskārams are

submitted. In Lakshmaṇa, Śatrughna and Bharata your āvesha is there and for that Paramātmā, namaskārams are submitted.

कृष्णाय बलभद्राय नमस्सांबाय कल्किने ।
अनंतानंतशायन पुराणपुरुषोत्तम ॥ ३४ ॥

For Śrī Kṛṣṇa, namaskārams are submitted. Your āveśa is in Balarāma and also in Sāmba and for you, namaskārams are submitted. Oh! Ananta, You are sleeping on Ananta (Ādi-śesha) for you, namaskārams are submitted.

रंगनाथ जगन्नाथ नाथ तुभ्यं नमो नमः ।

Oh! Raṅganātha, Oh! Jagannātha, Oh! Nātha, for you namaskārams are submitted. Again and again repeatedly namaskārams are submitted to you,

श्री महेश्वर उवाच— Śrī Maheśwara said :

इति स्तोत्रावसानेन ब्रह्माणं ब्रह्मणस्पतिः ।
आमंत्र्य मेघगंभीरमिदं वचनमब्रवीत् ॥ ३५ ॥

Like this when the stotra was made by Chaturmukha Brahma and came to a completion, Śrīman Nārāyaṇa called him and told this sentence.

श्रीभगवानुवाच— Śrī Bhagawān said :

तपसा तव तुष्टोऽस्मि स्तोत्रेण च विशेषतः ।
प्रपंचसृष्टिवैचित्र्यात्प्रीतोऽहं पूर्वमेव ते ॥ ३६ ॥

"I am very much pleased by your tapas as well as by the stotra that you have made. By your creation of the Jagat in many many ways, I am already very much pleased with you."

यच्चकर्थागमत्स्तोत्रं मत्कथाभ्युदयांकितम् ।
यद्वा तपसि ते निष्ठा स एव मदनुग्रहः ॥ ३७ ॥

Oh! Child, You did stotras of ME consisting of My stories. You had concentration in mind of ME and did tapas to please ME. That itself is My Anugraha. (Which means I shall bestow anugraha on you due to them).

स्तोत्रेण त्वत्प्रणीतेन यो मां स्तौति दिने दिने ।
तस्याहं संप्रसीदामि सर्वकामफलप्रदः ॥ ३८ ॥

Oh! Chaturmukha Brahma, by you, I have been praised by stotra thus far. Whoever reads the same with devotion every day, for him, I shall bestow My full prasāda. I shall bestow to that Devotee whatever he aspires or desires for.

दर्शितं मे परं रूपं तवास्य तपसः फलम् ।
किमन्यदिच्छसि ब्रह्मंस्तत्सर्वं शृणु सांप्रतम् ॥ ३९ ॥

इति ब्रह्मांडपुराणे श्रीरंगमाहात्म्ये ब्रह्मस्तुतिर्नाम चतुर्थोऽध्यायः ॥

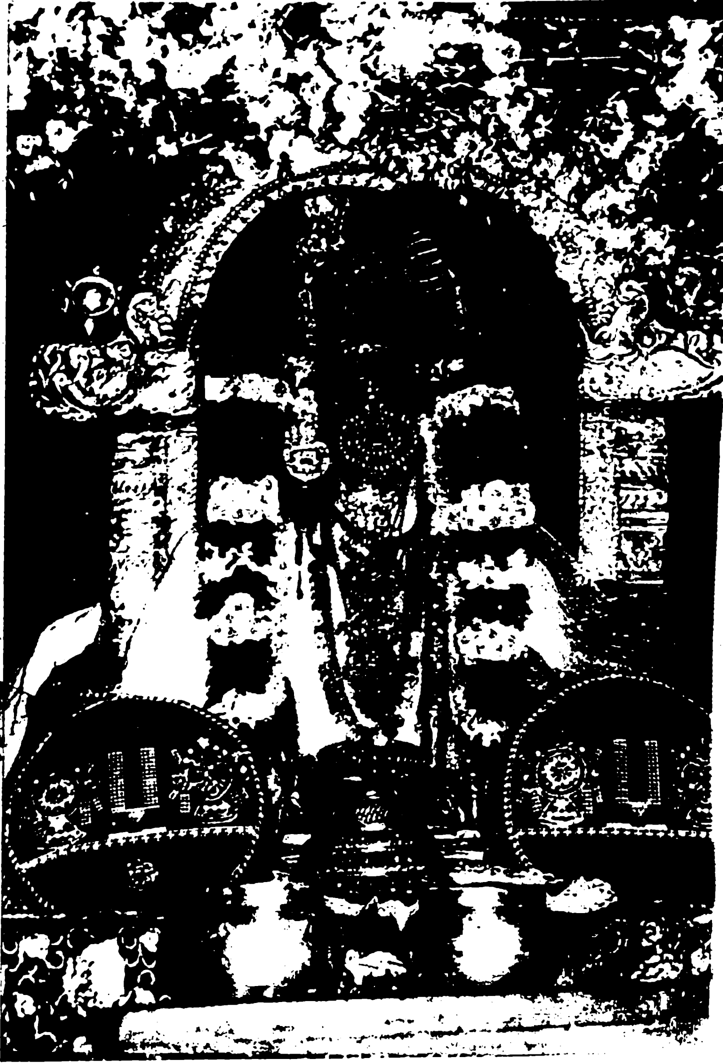
श्रीकृष्णार्पणमस्तु ॥

Due to your severe penance, this uttama rūpa of ME has been shown for your sake. What ever you desire, can be asked from ME now.

Like this in Brahmāṇḍa Purāṇa under Raṅga Māhātmya the fourth Adhyāya called as 'Brahmastuti' comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

* * *



अमोघनिद्रे जगदेकनिद्रे विदेहनिद्रे च समुद्रनिद्रे ।
श्रीयोगनिद्रे सुखयोगनिद्रे श्रीरंगनिद्रे रमतां मनो मे ॥ ५ ॥

अथ पंचमोऽध्यायः

Fifth Adhyāya - Ślokas 1 to 52

अर्चावतारविग्रहस्वरूपवैभवम् - Śrī Raṅganātha Vigraha is called as 'Archāvatāra' and its mahimās.

श्री ब्रह्मोवाच— Śrī Chaturmukha Brahma said :

अनेन विग्रहेण त्वामर्चयिष्याम्यहं प्रभो ।
तत्त्वतस्त्वां च वेत्स्यामि प्रसादं कुरु तत्तथा ॥ १ ॥

Oh! Prabhu! By this Vigraha, I desire to submit pūjā to you. I am desirous of knowing you also. Like that, you should bestow anugraha on me.

श्री भगवान् उवाच— Śrī Bhagawān said :

ज्ञात्वा तवैवाभिमतं विमानं मे सविग्रहम् ।
दर्शितं तव देवेश नित्यमत्र समर्चय ॥ २ ॥

I showed you this vimāna along with vigraha only by knowing your intention, earlier. You do pūjā in this pratimā of ME.

यो नित्यं पांचकाल्येन पूजयेन्मां शतं समाः ।
तस्मै मुक्तिं प्रदास्यामि किं पुनर्भोगसंपदः ॥ ३ ॥

Whoever does pūjā to ME, daily at five times for a span of one hundred years, for that devotee I shall grant Moksha through Jñāna, as the phala for him. Apart from that, I shall grant all other wealths and enjoyments to him and this point should it be told so?

(That means when Moksha is granted, automatically all wealth and enjoyments come).

अंडकोशात्सावरणादमुष्मात्परतः प्रभो ।
स्थितोऽहं परमे व्योमन्यप्राकृतशरीरवान् ॥ ४ ॥

I am pervading with My body of Aprākṛta form (Having no nexus with Prakṛti). I am doing so beyond Brahmāṇḍa which is covered by outer boundary layers.

अर्चात्मनावतीर्णोऽस्मि भक्तानुग्रहकाम्यया ।
आद्यमर्चावतारं मे नित्यमर्चयमुक्तये ॥ ५ ॥

Myself with such vast pervasiveness, in order to bestow anugraha to the devotees, is present in this vigraha and has taken avatāra like that. This Archāvatāra (That is, Myself being present in the pratimā called as Archā) should be worshipped with pūjā always in order to attain mukti.

उदासीनोऽप्यहं ब्रह्मँल्लीलार्थमसृजं जगत् ।
अकिंचित्करमन्वीक्ष्य जगदेतदचेतनम् ॥ ६ ॥

Even though I am indifferent (which means I have no gains or profits in this creation of the world). I have created the world with all ease effortlessly. This Jaḍa jagat which is not useful for any purpose. By seeing that,

जीवेनानुप्रविश्याहमात्मनानेन पद्मज ।
स्वकर्मवश्यस्सकलं चेष्टयामि पृथक्पृथक् ॥ ७ ॥

I had entered with My Aṁśa called as Jīva into the Jagat. Then their (Jīvas) respective virtues and sins, are taken into account and do preraṇā to them separately. (Jīva is Bhinna-aṁśa).

तेषामेवानुकंपार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ८ ॥

Due to the Kṛpā on those devoted Bhaktas, I bestow upon them the bright lamp of Jñānam. Then due to that Jñānam, I d estroy the ignorance in them as darkness.

तिले तैलमिव व्याप्तं मातृवद्धितकारिणम् ।
सहैव सन्तं मां देव न विजानन्ति मोहिताः ॥ ९ ॥

I am available in the devotees, just like oil available in the seasum. I am available in them and do the necessary items desirable to them. Even devatās do not understand ME fully, who is always with such devotees.

अनुग्रहाय लोकानामास्थितोऽण्डमहं प्रभो ।
क्षीरोदमण्डलं भानोरौपेन्द्रं च तथा दिवि ॥ १० ॥

I am all pervasive in the Brahmāṇḍa in order to bestow anugraha on the Jagat. Likewise my presence is there in Sūrya Maṇḍala and also in the Milky ocean. In Swarga, I am available with the rūpa called as 'Upendra'.

त्रीणि धामानि मे सन्ति त्रिधामाहमतः स्मृतः ।
तत्रापि दुर्विभाव्योऽहं राजसैरपि तामसैः ॥ ११ ॥

I have there Residences. They are called as (i) Śwetadwīpa (ii) Anatāsana and (iii) Vaikuṇṭha. Therefore only, I have been called as 'Tridhāmā'. Rājasa Jīvas and Tāmasa Jīvas cannot know ME who is residing there in those three houses.

अवतारसहस्राणि कल्पे कल्पे करोम्यहम् ।
आविर्भवामि कुत्रापि भक्तानुग्रहकाम्यया ॥ १२ ॥

In each Kalpa, I take thousands of Avatāras. Out of the affection towards My devotees, I manifest as it is, at times.

आविशामि क्वचिज्जन्तून्क्वचिच्चावतराम्यहम् ।
पितृपुत्रसुहृत्स्नेहात्कामात्क्रोधाच्च मत्सरात् ॥ १३ ॥

At times, I enter inside the Jīvas. At times, I take avatāras. As against father, son, friends and on others, with affection, with love, with anger, with prejudice,

यथा प्रजा भविष्यन्तीत्येवं जन्म भजाम्यहम् ।
गुणकर्माभिवृद्ध्यर्थं सदा कीर्तयतां नृणाम् ॥ १४ ॥

Jīvas behave and live like that. I myself also at the time of Avatāras exhibit like that (for worldly purposes). This I do in order to help the devotees who are always thinking about ME and sing about my mahimās and activities.

आविष्ट इव रागाद्यैरनाविष्टः करोमि च ।
प्रजानामनुकंपार्थं पुनरर्चात्मना भुवि ॥ १५ ॥

In Avatāras also I have no desire, passion, or prejudice but I exhibit so, as though I have them during avatāras (to delude the wicked). Due to the mercy on the devotees, again on the earth, in the pratimās, I have my presence.

द्वीपवर्षविभागेषु तीर्थेष्वायतनेषु च ।
मानुषार्चात्मना चाहं ग्रामे ग्रामे गृहे गृहे ॥ १६ ॥

Apart from that, in all islands, countries, tīrthas and also in kshetras as well as in all village, in each house as well as in the human pratimās. My presence is there.

पुंसि पुंसि भविष्यामि दारुलोहशिलामयः ।
अहं पंचोपनिषदः परव्यूहादिषु स्थितः ॥ १७ ॥

For each human being to help him, I am present in the wooden, as well as iron and other stone pratimās. I am the pratipādya devatā mainly in all the five upanishads. I am in the rūpas of Vāsudeva, Saṅkarshaṇa and others. (Fifth Veda is Mahābhārata).

आविर्भावेषु दिव्येषु स्वसंकल्पशरीरवान् ।
आवेशांशावतारेषु पांचभौतिकविग्रहः ॥ १८ ॥

In those splendid avatāra rūpas, as per My desire, I have the śarīra in them. In the case of āveśa avatāra I have the śarīra made up of five bhūtas. (That is the case of Pṛthuchakravarti, Balarāma, Paramātmā in them, He entered and they have prākṛta śarīras).

दारुलोहशिलामृत्स्ना शरीरार्चात्मकः स्मृतः ।
चेतनाचेतनैः देहैः परमात्मा भवाम्यहम् ॥ १९ ॥

Like that I am also present in the woodden, iron, stone, mud etc. Pratimā, Śarīras. Paramātmā, Myself, likewise remain in chetana and achetana śarīras.

अर्चात्मनावतीर्णं मां न जानन्ति विमोहिताः ।
कृत्वा दारुशिलाबुद्धिं गच्छंति नरकायुतम् ॥ २० ॥

I am present in the pratimās only. But some out of illusion and ignorance, think that I am made up of wood, timber, iron, mud etc. and due to that sins reach various hells. (They think that the very Pratimā is God. In the sūtra 4-1-4 ॐ न प्रतीके न हि सः ॐ, Śrīmad Āchārya clarifies this point. He says splendidly "किन्तु तत्स्थत्वे, नैवोपासनं कार्यम्" इति ॥

अर्चयंतः स्तुवंतश्च कीर्तयंतः परस्परम् ।
नमस्यंतश्च मां भक्त्या गच्छन्ति परमं पदम् ॥ २१ ॥

My devotees with Bhakti do praise ME present in the Pratimās, as well as they worship, sing Kīrtans praising ME and does namaskārams to ME, present in those pratimās. Finally they all reach to a supreme positions.

अर्चाश्चतुर्विधा ब्रह्मन्नागमेषु ममेरिताः ।
विमानानि च तावन्ति प्रतिमासदृशानि च ॥ २२ ॥

Oh! Chaturmukha Brahma, In the Āgamas it has been described in four ways of four kinds in respect of My pratimās and also Vimānas.

दिव्यं सैद्धं स्वयं व्यक्तं मानुषं चेति भिद्यते ।
कृत्रिमं त्रितयं तत्र स्वयं व्यक्तमकृत्रिमम् ॥ २३ ॥

Divyam - connected to devatās.

Saiddham - connected to Siddhas.

Swayam Vyaktam - Appeared voluntarily.

Mānusham - connected to human beings.

Like this, Pratimās are of four kinds. Out of this, other than 'Swayam Vyaktam', the other three made by some one. But in the case of 'Swayam Vyaktam', it is not made by any one.

मूर्तयोऽपि द्विधा भिन्नास्त्रैवस्तुक्यैकवस्तुकी ।
एकवस्तु द्विधा प्रोक्तमचलं चलमेव च ॥ २४ ॥

Further My Mūrtis are of two kinds. They are (i) Traivastuki and (ii) Ekavastuki.

Again that Ekavastuki Mūrti, is of two kinds as (i) Chalam and (ii) Achalam.

व्यूहव्यूहांतरादीनां परस्य विभवस्य च ।
आवेशांशावताराणामाविर्भावस्य चाकृतिः ॥ २५ ॥

My Uttama Mūla Śarīra, further Vāsudeva, Nārāyaṇa and other Vyūha Śarīras, further My avatāra, āveṣa, aṁśa śarīras are called as 'Chala Mūrtis'.

सुरूपा प्रतिमा प्रोक्ता शोभना दृष्टिहारिणी ।
मनोहरा प्रसन्ना च मामिका शिल्पि चोदिता ॥ २६ ॥

My Pratimā should be as per the norms of Śilpa Śāstra. It should be beautiful, attractive, the eyes should be attracted and the mind also should be drawn towards the pratimā and they should be of smiling order.

ऊर्ध्वदृष्टिमधोदृष्टिं तिर्यग्दृष्टिं च वर्जयेत् ।
अन्यूनानतिरिक्तांगीमच्छिद्रां चापि कल्पयेत् ॥ २७ ॥

Pratimās which are seeing upwards, pratimās which are seeing downwards and pratimās with improper seeing, should all be avoided and they should not be worshipped. Aṅgas (Avayavas) should not be lacking in any manner. They should not be in excess or short of them and there should not be breakages in them. Such pratimās should not be worshipped.

आद्यं स्वयं व्यक्तमिदं विमानं रंगसंज्ञकम् ।
श्रीमुष्णं वेंकटाद्रिश्च शालग्रामं च नैमिषम् ॥ २७ ॥

This first swayam vyakta is the vimāna with the name 'Raṅga' Like that Śrīmushṇam, Tirupati, Veṅkaṭaparvata, Sāligramam, Naimishāraṇya.

तोताद्रिः पुष्करं चैव नरनारायणाश्रमः ।
अष्टौ मे मूर्तयस्सन्ति स्वयंव्यक्ता महीतले ॥ २९ ॥

Totādri, Pushkara Kshetra, Naranārāyaṇa Ashrama- all these 8 are swayam vyakta murty's including Raṅganatha. These eight are available in Bhūmaṇḍala. These 'Divya Murtis' are described.

यजमानस्य ते ब्रह्मन्नध्वराग्नौ तु संचिते ।
अहमाविर्भविष्यामि वरदस्सर्वदेहिनाम् ॥ ३० ॥

When you do Yāga in that Yāga Agni for which you are the master, in that I shall be present who is the bestower of boons to all the jīvas. At that time, I appear in the Yāgas.

तथाविधां मत्प्रतिमां तत्र त्वं स्थापयिष्यसि ।
तदाप्रभृति तद्रूपं स्थापयिष्यन्ति मामिह ॥ ३१ ॥

At that time, you are going to instal My pratimā there itself. From that day, many will instal pratimās like that, in various places in future.

समुद्रे दक्षिणेऽनंतः श्रीकंठः खंडिकापुरे ।
विश्वकर्मा च नंदायां धर्मो वृषभपर्वते ॥ ३२ ॥

In the Southern ocean - Śesha (Ananta) and in Khaṇḍikāpura, Śrīkaṇṭha (Lord Śiva) and in Nandakshetra, Viśwakarmā and in Vṛshabha mountain Yama, they all will instal My pratimās.

अश्विनावश्वतीर्थे मां चक्रतीर्थे शतक्रतुः ।
उत्पलावर्तकि भूमिर्वरुणः कृष्णमंगले ॥ ३३ ॥

In Ashwini Tīrtha - Ashwini devatās, In Chakra Tīrtha - Devendra, In Utpalāvartaka - Bhūdevi, In Kṛṣṇa Maṅgala - Varuṇa, they all will instal My pratimās.

द्वारवत्यां जातवेदाः श्रीनिवासे समीरणः ।
विष्णुतीर्थे वियत्तत्वं कुंभघोणे सुरासुराः ॥ ३४ ॥

In Dwārakā Kshetra - Agni, in Śrīnivasa Kshetra - Śrī Vāyu, in Viṣṇu Tīrtha - Bhūtakāla, presiding deity Vināyaka. In Kumbhakoṇam - Devatās and Daityas would instal My pratimās.

सारक्षेत्रे तु कावेरी तीर्थेनाख्येऽन्नदेवताः ।
स्वर्गद्वारे देव्यदितीरुद्राश्च कुशलाचले ॥ ३५ ॥

In Sāra Kshetra - Kāveri devi, in 'Tīrthana' - Anna Devatās, in Swarga dwāra - Aditi devi, in Kuśalāchala - Rudras would instal My pratimās.

नारायणपुरे देवी इंद्राग्नी वरुणाचले ।
एवमादिषु देशेषु स्थापयिष्यन्ति देवताः ॥ ३६ ॥

In Nārāyaṇapura - Mahālakshmī, in Varunāchala - Indra and Agni, are going to instal My pratimās. Apart from this, in various other places also, vairous devatās would instal My pratimās.

दिव्यास्ता मूर्तयो ब्रह्मन्विमानानि च तानि वै ।
मार्कंडेयो भृगुश्चैव भृगुतीर्थेऽर्चयिष्यतः ॥ ३७ ॥

Oh! Chaturmukha Brahma, the Murti's that have been told now are 'Divya Mūrti's. That is they are installed by devatās, and so called the vimānas along with these mūrtis are also divyas only.

Then I shall narrate about Chaitya pratimās. That is having connection with siddhas. Please hear them. Mārkaṇḍeya Ṛshi and Bhṛgu Maharshi would instal at 'Bhṛgu Tīrtha' My Pratimā and would worship it.

मरीचिर्मंदरक्षेत्रे चित्रकूटे पतंजलिः ।
ताम्रपर्णीनदीतीरे स्थापयिष्यति कुंभज़ः ॥ ३८ ॥

In Mandara Kshetra Sage Marīchi did that job. In Chitra Kūṭa Patañjali installed My pratimā. At Tamraparṇi Nadi's banks - Agastya did pratiṣṭhā of My pratimās.

इंद्रद्युम्नो महातेजाः पर्वते सत्यसंज्ञिते ।
गोकर्णे पांडुशिखरे कुबेरः स्थापयिष्यति ॥ ३९ ॥

At Indradyumna Parvata, Indradyumna who had great tejas did that installation. At Gokarṇa, at the place called 'Pāṇḍu śikhara', Kubera would be installing My pratimā.

शिबिर्नंदपुरे राजा कुंभद्वारे महोदयः ।
कृष्णद्वैपायनो व्यासो व्यासतीर्थेऽर्चयिष्यति ॥ ४० ॥

At Nandapura - Śibi rājā would do that. At Kumbhadwāra - Mahodaya will do that work. At Vyāsa Tīrtha - Śrī Kṛṣṇa dwaipāyana Śrī Vedavyāsa, would do pūjā to ME.

(Śrī Vedavyāsa is also actually Bhagawān only and such pūjā is done for worldly custom and also to delude the wicked).

मैत्रेयो देविकातीरे शौनकः शौनकाश्रमे ।
एवमादिषु देशेषु तत्र सिद्धा महर्षयः ॥ ४१ ॥

At Devikā Tīra - Maitreya would instal ME. At Śounaka Āśrama - Sage Śounaka would do that Job.

Like that in many places many Siddhas - Maharshis would instal ME and worship ME in the pratimās.

मानुषैः स्थाप्यते यत्र श्रद्धाभक्तिपुरस्सरम् ।
तदिदं मानुषं प्रोक्तं सर्वकामफलप्रदम् ॥ ४२ ॥

Where human beings instal ME with great care and bhakti, then that would be called as 'Mānusha'. Then they would bestow all the desired objects.

स्थापकस्य तपोयोगात्पूजायाश्चातिशायनात् ।
आभिरूप्याच्च बिंबस्य सदा सन्निहितोऽस्म्यहम् ॥ ४३ ॥

Due to the strength of the tapas, as well as due to the pūjās performed, and due to the fact that the bimba (vigraha) is having proper rūpa, Myself will be present in those pratimās always.

स्वयंव्यक्तविमानानामभितो योजनद्वयम् ।
क्षेत्रं पापहरं प्राहुर्मृतानामपवर्गदम् ॥ ४४ ॥

In the case of Swayamvyakta vimāna, for a range of two Yojanas (that is 24 miles) from that kshetra, all the sins would be eraced out. Those who die within that range, are assured of getting moksha.

योजनं दिव्यदेशानां सैद्धानामर्धमेव च ।
मानुषाणां विमानानामभितः क्रोशमुत्तमम् ॥ ४५ ॥

Like that in the case of places within one yojana (12 miles) from Divya Vimāna or Divya Pratimā, all will be purified. In the case of Chaitya pratimās would be half yojana that 6 miles. In the case of Mānusha pratimās and vimānas, the range would be 8000 yards (क्रोश = 8000 yards).

गृहमात्रं प्रशस्तं तद्गृहार्चा यत्र विद्यते ।
शालग्रामशिला यत्र तत्स्वयं व्यक्तसंमितम् ॥ ४६ ॥

Wherever in the house, pratimā is eligible for worship is kept, then that house would be welcoming and sacred. Where there is Sāligrāma śilā, then that place is equivalent to Swayam-vyakta Kshetra.

यस्मिन्देशे चतुर्ष्वेकं नार्च्यते धाम मामकम् ।
चंडालवाससदृशः स वर्ज्यो ब्रह्मवादिभिः ॥ ४७ ॥

In which place where there is absence of My four kinds of pratimās and vimānas, and are not worshipped, then that place would be fit for Chaṇḍāla to dwell. It should be sacrified and left by those who accept Brahman as Śrī Viṣṇu who is an ocean of auspicious attributes.

यत्र द्वादश वै सन्ति विमानानि मुरद्विषः ।
ग्रामे वा नगरे वापि तत्स्वयं व्यक्तमुच्यते ॥ ४८ ॥

Whereever there is My twelve vimānas are present, that country or village is treated as supreme swayamvyakta kshetra.

स्वयंव्यक्तेषु सर्वेषु श्रीरंगं संप्रशस्यते ।
अपवर्गोऽत्र नियतः परितो योजनद्वये ॥ ४९ ॥

In all Swayam Vyakta places, Śrīraṅgam is told as the most supreme. For those, who reside in Śrīraṅgam as well as for those who reside within the radius of two yojanas, for all of them, Mokṣa

is assured to them, (Jñānam and Bhakti grow which is definite there well).

तिर्यञ्चोऽपि विमुच्यन्ते क्षेत्रेऽस्मिन्निवसन्ति ये ।
पाषंडिनो विकर्मस्थाः किमुत ब्रह्मवादिनः ॥ ५० ॥

In this Śrīraṅga Kshetra, those goat, cows, bells etc. as well as Pāshaṇḍis, sinners also are redeemed from the sins. When such is the case, should it be told about Brahmavādins ? (It follows automatically) is the truth.

पंचकालविधानेन पंचरात्रोक्तवर्त्मना ।
आराधनं समीहस्व त्रिकालं मे चतुर्मुख ॥ ५१ ॥

As told in Pañcharātrāgama, please do pūjā to ME, five times a day or at least thrice a day, at Śrīraṅgam.

अभिगमनमुपादानमिज्यां स्वाध्यायमन्वहं योगम् ।
अनुसन्दधदच्छिद्रं भगवति भक्तः परं पदं याति ॥ ५२ ॥

इति श्रीब्रह्मांडपुराणे श्रीरंगमाहात्म्ये अर्चावतारविग्रहस्वरूपवैभवं नाम पंचमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

That person - devotee reaches parama pada who :

(a) daily tries to go near Śrī Raṅganātha and remains as His Devotee,

(b) collects the articles for My pūjā.

(c) does Adhyayana of the Vedas (reading śastras etc.)

(d) adopts other means - sādhanas for attaining Moksha.

Thus ends the fifth adhyāya in Raṅga māhātmya, in Brahmāṇḍa Purāṇa.

Om Śrī Kṛṣṇārpaṇmastu.



Śrī Raṅga Mahāprabhu

Śrī Rāma Himself did pūjā as His family deity and Śrī Rāma and Śrī Raṅga Prabhu are one and the same and are identical.

आनंदरूपे निजबोधरूपे ब्रह्मस्वरूपे क्षितिमूर्तिरूपे ।

विचित्ररूपे रमणीयरूपे श्रीरंगरूपे रमतां मनो मे ॥ ६ ॥

अथ षष्ठोऽध्याय:

Sixth Adhyāya - Ślokas 1 to 53

द्वादशाक्षरवैभवम् - **Mahimās of the 12 letter mantra.**

श्री ब्रह्मोवाच— Chaturmukha Brahma said :

को मंत्रः कश्च ते कल्पः पूजने पुरुषोत्तम ।
किं च पूजयतां पुंसां फलं तद्ब्रूहि मेऽच्युत ॥ १ ॥

Oh! Purushottama, In your pūjā which is the mantra. What is the Kalpa (which means according to which Kalpa, the pūjā should be performed as per the rules and procedure). What is the phala obtained by those who do pūjā to you. All these may please be narrated.

श्रीभगवान् उवाच— Śrī Bhagawān said :

सात्वतं पौष्करं चेति तन्त्रे द्वे पांचरात्रिके ।
तदुक्तेन क्रमेणैव द्वादशाक्षरविद्यया ॥ २ ॥

In Pañcharātra, two tantras are said. They are (1) Sātvata (2) Poushkara. As per the indications given therein, by the Dwādaśākshara Vidyā.

दीक्षितो दीक्षितैस्सार्धं सात्वतैः पंचभिः स्वकैः ।
अष्टांगेन विधानेन नित्यमर्चय पद्मज ॥ ३ ॥

Dīkshā should have been obtained. Likewise with five Sātvatas (that is those who know Śāśwata Vidyā) joining, with Aṣṭāṅga vidhāna, the pūjā should be performed.

अर्चयन्रंगधामानं चिन्तयेद्द्वादशाक्षरम् ।
संप्रयच्छंश्च कामिभ्यः सिद्धिमेति न संशयः ॥ ४ ॥

Raṅga Vimāna should be worshipped. The Dwādaśākshara mantra, namely 'Om Namo Bhagavate Vāsudevāya' should be taken for Japa. Then Śrī Raṅga would bestow the desired results to the devotees and they reach siddhi. There is no doubt in this at all.

ब्रह्मणो मनवश्चैव शक्राश्चित्रशिखंडिनः ।
प्राक्तनैः कर्मभिः प्राप्ता आधिपत्यं यथाविधि ॥ ५ ॥

Earlier Brahmadevas, Manus, Indras, Chitra-Śikhaṇḍi group ṛshis, all those attained their respective final destinies, by their past karmas being performed.

भुक्त्वा विघ्नसहस्रेण कर्मशेषं व्रजन्ति ते ।
तत्तत्कर्मानुसारेण संप्रार्थ्य प्राप्य तानि च ॥ ६ ॥

All of them, in the middle of several obstacles enjoy their respective positions and remain in the command and then they go off. As per their karmas, they pray for several things and finally attain them also.

भुक्त्वा च विविधान्भोगान् जायन्ते स्वस्वकर्मभिः ॥ ७ ॥

They enjoy the various kinds of enjoyments. Again due to their karmas, they are born again. (That is, those who are not the devotees of Paramātmā).

यस्तु मत्परमो नित्यं मनुष्यो देव एव वा ।
भुक्त्वाधिकारं निर्विघ्नं गच्छेद्वैकुंठसंपदम् ॥ ८ ॥

But in case whether a devatā or an human being, remains always as the devotee of Paramātmā, then such a devotee without hindrance and obstacles administers his power and enjoys the same and reaches the wealth of Vaikuṇṭha.

तस्मात्त्वमपि निर्विघ्नं प्रजास्सृष्ट्वा प्रजापते ।
द्विपरार्धावसाने मां प्राप्तास्याप्यविपश्चिताम् ॥ ९ ॥

Therefore, Oh! Prajāpati, you also without obstacles create creatures. Finally in the dviparardha in the end, you will attain ME. (That is after the lapse of one hundred years as per Chaturmukha Brahma's yard stick).

प्रजापतिशतैः पूर्वं पूजितं धाम मामकम् ।
द्वादशाक्षरनिष्णातो नित्यमेव समर्चय ॥ १० ॥

This Raṅgadhāma had been worshipped by several hundreds of prajāpatis earlier. You better always involve and immerse yourself in the twelve akshara mantra - "Om Namo Bhagavate Vāsudevāya" and do japa of that Vāsudeva mantra always.

मंत्रान्तरेषु निष्णातस्सप्तजन्मनि मानवः ॥ ११ ॥

Any one human being, in his earlier seven births is involved in other mantras, then that person,

सावित्रीमात्रसारो यस्सप्तजन्मनि मानवः ।
अनूचानः श्रोत्रियो वा क्रतुष्वधिकृतो भवेत् ॥ १२ ॥

Further that person who recites Gāyatri Mantra in the past births and attains the phala for it; that person does yāgas and has the right in such performance.

अधीतवेदो यज्वा च वर्णाश्रमपरायणः ।
मद्भक्तो जायते विप्रो मम मंत्रपरायणः ॥ १३ ॥

Then that person, will be born as a brahmin who will be devoted to ME, who will be performing Vedādhyayana, who will perform yāgas, who will adhere to the dharmas as per his Varṇa and Āśrama and he will be interested in the Mantra relating to ME.

अनन्यमंत्रनिरतो मद्भक्तो मज्जनप्रियः ।
द्वादशाक्षरनिष्णातः क्रमेण स भविष्यति ॥ १४ ॥

Then that Brāhmin gradually by order would be interested only in the twelve letter mantra (Vāsudeva mantra) and will not be involved in other mantras. Then he would become an ardent devotee of ME and will become a loveable object to My devotees.

द्वादशाक्षरनिष्ठानां मामकानां महात्मनाम् ।
अहमेव गतिस्तेषां नान्यं देवं भजन्ति ते ॥ १५ ॥

I am the only resort and destiny for the devotees who are involved in the twelve letter Vāsudeva mantra. They will not worship other devatās (as Sarvottama).

अतिपापप्रसक्तोऽपि नाधो गच्छति मत्परः ।
न चापि जायते तस्य मनः पापेषु कर्हिचित् ॥ १६ ॥

My devotee who had aparoksha vision (that is, having bimba rūpa of ME) then whatever, big sins were to be committed by him, he would not go to Naraka and other lower regions. The mind of My devotees will never involve in the sinful deeds. This is always true.

वासुदेवाश्रयो मर्त्यो वासुदेवपरायणः ।
सर्वपापविशुद्धात्मा याति ब्रह्म सनातनम् ॥ १७ ॥

Whoever has myself (Śrī Vāsudeva) as the shelter and refuge; and whoever has his mind involved in ME (Vāsudeva) always, then that person would be released from all sins. He would become pure. Finally he would reach para-brahma.

न वासुदेवभक्तानामशुभं विद्यते क्वचित् ।
जन्ममृत्युजराव्याधिभयं वाप्युपजायते ॥ १८ ॥

After attaining Moksha, for the devotees of Vāsudeva, there is no amaṅgala at all. For them, there is no fear about birth, death, old age, disease, etc.

तस्मात्सर्वात्मना ब्रह्मन्मद्भक्तो दीक्षितो भव ।
मत्कर्मकृन्मत्परमो मामेवैष्यसि शाश्वतम्   ॥ १९ ॥

Therefore Oh! Chaturmukha Brahma, you also be My devotee in all respects. Do your karmas having ME as the covetable entity. Please understand ME as the uttama in all respects. Finally you will be reaching as a Mukta and remain eternally in Moksha.

अन्यकर्मपरो मर्त्यो भ्रष्टो गच्छत्यधोगतिम् ।
मत्कर्मनिरतो मर्त्यो नाधः पतति कर्हिचित्   ॥ २० ॥

A person who involves in other activities becomes a down-trodden and falls down. But a person doing karmas having ME always as the Target in mind, such person never falls down.

भोगेन पुण्यं मद्भक्त्या पातकं च विधूयते ।
द्वादशाक्षरनिष्णाताः प्रयान्ति परमं पदम्   ॥ २१ ॥

Devotees who have good buddhi in Vāsudeva mantra consisting of Twelve letters, become Jñāni (Aparoksha Jñāni). then they by enjoyment, clear off the effect virtuous or sinful prārabdhas. By that Jñānam and Bhakti, they burn out other sins. Then they reach Moksha which is called as 'Parama pada'.

यदि मत्परमो मर्त्यः पापकर्मसु रज्यते ।
एकजन्मविलंब्यापि याति मद्गतिमुत्तमाम्   ॥ २२ ॥

My devotee who is an Aparoksha Jñāni, even though when he indulges in sinful activities, still he would have uttama destiny. May be for one or two births it would have delayed, to reach such position.

त्रायते खलु नात्यर्थमन्यत्कर्म स्वनुष्ठितम् ।
अपि मत्कर्म विगुणं त्रायते महतो भयात्   ॥ २३ ॥

Even though performed in a good and strict manner, still the karmas due having other devatās as the object, will not protect the performer well. But even though the karmas performed towards, Śrī Vāsudeva, though they may have lapses or short-comings, still they would redeam the performer from the greatest fear of Samsāra.

बहूनां जन्मनां अन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवस्सर्वमिति स महात्मा सुदुर्लभः ॥ २४ ॥

A Jñānin after taking many births, finally reaches the stage that all is Vāsudeva only which means all are under His absolute control. That Jñānin finally reaches ME (Vāsudeva) and to find out such Mahātmā would be very difficult. (This is exactly found in Gītā also.)

गत्वा गत्वा निवर्तन्ते चन्द्रसूर्योदयो ग्रहाः ।
अद्यापि न निवर्तन्ते द्वादशाक्षरचिन्तकाः ॥ २५ ॥

Chandra and Sūrya are the grahas which go and come again and again. But those devotees who do Vāsudeva Mantra Japa, reach mukti and never they come again to the Jagat. (न च पुनः आवर्तते). The last sutra ॐ अनावृत्तिः शब्दात् अनावृत्तिः शब्दात् ॐ ॥ says so.

पातकं पातनीयं वा यदि वा गोवधादिकम् ।
यदि कुर्वन्ति मद्भक्तास्तेषां तन्नाशयाम्यहम् ॥ २६ ॥

The Aparoksha Jñānins of Mine, even though they comit a worst blunder sinful deed or killing of a cow, still I destroy such sins to them.

अनाचारान्दुराचारानज्ञातृन्हीनजन्मनः ।
मद्भक्तान् श्रोत्रियान्निन्दन् सद्यश्चंडालतां व्रजेत् ॥ २७ ॥

Those who censure My devotees would be born in the Chaṇḍāla birth. Even though My devotee may not be doing the

Āchāra activities; or he may be committing prohibited acts; or he may not be learned, or he may be born in lower caste.

मद्भक्तान्मम विद्यां च श्रीरंगं धाम मामकम्।
मत्प्रणीतं च सच्छास्त्रं ये द्विषन्ति विमोहिताः ॥ २८ ॥

Those who hate :

(i) My devotees,

(ii) Śāstras which state about ME,

(iii) Śrīraṅga which is My abode,

(iv) Śāstras which are done by ME (Brahmasūtras, Mahābhārata, Purāṇas etc.),

जिह्वा दुरात्मनां तेषां छेदनीया महात्मभिः।
यदि नाम जगत्सर्वं श्रीरंगमिति कीर्तयेत्।
लोकौ तौ स्वर्गनरकौ खिलभूतौ भविष्यतः ॥ २९ ॥

Then, those sinful persons' tongues should be cut off, by the learned.

If all the persons were to pronounce as 'Śrīraṅgam', then definitely there will be full emptiness in Swarga and Naraka. (Because all such persons will reach Moksha).

श्रीरंगमिति ये मूढा न वदंत्यविपश्चितः।
तेषां प्रदेयमन्नाद्यं श्वभ्य एव प्रदीयताम् ॥ ३० ॥

Whoever fails to pronounce as 'Śrīraṅgam', then whatever food, drinks etc. that one to be given to them, shall be given to dogs only.

दिवि भुव्यन्तरिक्षे वा यत्र रंगं व्यवस्थितम्।
तस्यै दिशे नमो ब्रह्मन् कुरु नित्यमतंद्रितः ॥ ३१ ॥

Whether it is in Swarga, or whether it is in the Earth or whether it is in the antariksha place, whereever it be, where 'Raṅgam' is available, for that direction, daily namaskārams should be done without laziness.

मंत्रैर्विंशतिभिः पूर्वमभिगम्य दिने दिने ।
औपचारिकसंस्पर्शैर्भोज्यैर्भोगैस्समर्चय ॥ ३२ ॥

Every day by twenty mantras 'Abhigamana' should be made.

Then worship should be made by aupachārika, and other saṁsparśa, bhojya and bhogas.

धूपदीपात्मदर्शादिभोगस्स्यादौपचारिकः ।
वासोभूषांगरागादिभोगस्संस्पर्श उच्यते ॥ ३३ ॥

'Aupachārika' means :

(i) Dhūpa

(ii) Dīpa

(iii) Ādarśa - mirror. etc.

'Bhogas' are :

(i) Clothes

(ii) Ornaments

(iii) Chandana etc. which are call as 'Saṁsparśam .

पायसापूपपाकादिभोगो भोज्य उदीर्यते ॥ ३४ ॥

Pāyasam, Apūpam, Pākam etc. are the bhogas which are called as 'Bhojya'.

श्री महेश्वर उवाच— Śrī Maheśwara said :

इत्युक्त्वा भगवान्रंगी ब्रह्माणं पितरं मम ।
तूर्ष्णीं स्म शेते विश्वात्मा देवानामपि पश्यताम् ॥ ३५ ॥

Like this, Śrī Raṅganātha said to my father Chaturmukha Brahma. Then when the devas were seeing Him, at that time itself, He slept calmly (that is, He kept His Sannidhāna in the vigraha in sleeping position and disappeared from there.

ततो विमानमादाय सत्त्वलोकस्य सीमनि ।
सपारे विरजाख्यायास्सरितो धाम वैष्णवम् ॥ ३६ ॥

Then Chaturmukha Brahma took that 'Raṅga Vimāna' which is the abode of Viṣṇu. He kept it at the border of Satyaloka on the banks of the river called 'Virajā'.

प्रतिष्ठाप्य यथा शास्त्रं सहितो विश्वकर्मणा ।
तुलायां तु रवौ प्राप्ते रोहिण्यां शशिनि स्थिते ॥ ३७ ॥

Then Chaturmukha Brahma installed the same joining with Viśwakarmā and accepting sevā from him, as per śāstras. When the Sūrya was in Tulā Rāśi and when Chandra was in Rohiṇi Nakshatra.

भद्रायां कृष्णपक्षस्य हरिस्संनिदधे विधेः ।
तदाप्रभृति तद्धाम सत्यलोके व्यवस्थितम् ॥ ३८ ॥

In the month of Bhādrapada in Kṛṣṇa Paksha, Śrī Hari's Sannidhāna is present there. From that date, that Raṅga Vimāna was available in Satyaloka itself.

ब्राह्मणैः पंचरात्रज्ञैः पंचभिर्दीक्षितैस्सह ।
नित्यैर्नैमित्तिकैश्चैव हरिमानर्च पद्मभूः ॥ ३९ ॥

Chaturmukha Brahma does pūjā there with Nitya and Naimittika orders. Along with him, five brāhmins who are well versed in Pañcharātra is taken for sevā and who are well developed to śāstra in all respects.

तत्रैव विष्णुनक्षत्रे ब्रह्मा ब्रह्मर्षिभिस्सह ।
उत्सवं विधिवच्चक्रे तत्रैवावभृथक्रियाम् ॥ ४० ॥

Chaturmukha Brahma joining with Brahmarshi in Viṣṇu's Nakshatra, as per the mandates in śāstras, did perform utsavas. Likewise, the Avabhṛtha snāna function was also performed.

प्रजापतींश्च दक्षादीन्मनून् स्वायंभुवादिकान् ।
देवांश्चार्चापयामास ब्रह्मा श्रीरंगशायिनम् ॥ ४१ ॥

Chaturmukha Brahma saw that the pūjā to Lord Śrī Raṅganātha was performed by Daksha, Kaśyapa and other Prajāpati, and also Swāyambhuva, Vaivasvata and other manus and other devatās were jointed for the worship of Śrī Raṅganātha.

येषु प्रीतिरभूत्तस्य मानसेष्वौरसेषु च ।
तांस्तानर्चापयामास ब्रह्मा श्रीरंगशायिनम् ॥ ४२ ॥

Chaturmukha Brahma saw that pūjā to Śrī Raṅganātha was performed by his natural sons as well as by his mānasika putras. He saw that such pūjās are done by all on whom he had affection. They also did pūjā to Raṅgaśāyi'.

विवस्वते वै श्रीरंगमदर्शयत पद्मजः ।
तस्मै प्रोवाच भगवान् पंचरात्रं स्वयं प्रभुः ॥ ४३ ॥

Chaturmukha Brahma showed Śrīraṅgam to Vivaswān (Sūryadeva). For that Sūrya, Chaturmukha Brahma did upadeśa of Pañcharātrāgama.

तत्रार्चयति वै नित्यं नित्यैर्नैमित्तिकैरपि ।
विवस्वान्मनवे प्राह धर्मं भागवतं द्विज ।
स चार्चयामास हरिं श्रीरंगधाम्नि वै मनुः ॥ ४४ ॥

That Sūrya did pūjā to Śrī Raṅganātha with Nitya and Naimittika karmas. Vivaswān also (Sūrya) did upadeśa of Bhagavat dharmas to his son 'Vaivaswata Manu'. That Vaivaswata Manu also did pūjā to Śrī Raṅganātha regularly.

पुत्राय वैष्णवान्धर्मान्मनुरिक्ष्वाकवेऽब्रवीत् ।
इक्ष्वाकुस्तपसा लब्ध्वा श्रीरंगं ब्रह्मणोऽन्तिकात् ॥ ४५ ॥

That Vaivaswata Manu said and taught Vaishṇava dharmas to his son, Ikśvāku. That noble King Ikśvāku by his austerities got Śrīraṅga from Chaturmukha Brahma.

अयोध्यायां प्रतिष्ठाप्य यथाशास्त्रमपूजयत् ।
एवं परंपराप्राप्तं विमानं रंगसंज्ञकम् ।
विभीषणाय प्रददौ रामो रंगं महात्मने ॥ ४६ ॥

That Mahārāja Ikśvāku did instal the same in his city Ayodhyā and performed pūjā there. Like this, this Raṅga Vimāna was obtained by family tradition and Śrī Rāmachandra Mahāprabhu also got the same when He took Avatār. Then Śrī Rāmachandra gave that to His devotee Vibhīshaṇa.

तेनानीतं च कावेर्यां स्थापितं मुनिसत्तम ।
तदाप्रभृति कावेर्यां सन्निधत्ते सदा हरिः ॥ ४७ ॥

That Raṅga Vimāna was installed on the banks of Kāveri river, which was brought by the devotee Vibhīshaṇa. From that day onwards, Śrī Hari is always present in Kāveri with special sannidhāna.

फाल्गुने मासि देवस्य नक्षत्रे भगदैवते ।
फाल्गुनामलपक्षस्य सप्तम्यां मंदवासरे ॥ ४८ ॥

On Phālguna Month, when the Nakshatra is having 'Bhaga' as the devatā, who is Sūrya, and in that Śukla Paksha, on Saturday.

रोहिर्णी रेवर्ती चैव गतयोरिन्दुजीवयोः ।
मध्यंदिनेऽभिजित्काले स्त्रीपुंसे चोभयात्मके ।
विभीषणेन कावेर्यां श्रीरंगं सुप्रतिष्ठितम् ॥ ४९ ॥

and at that time, Chandra remains in Rohiṇi star, Guru in Revati star, and at that time in the afternoon, when strī and pumān two rūpas were there at that Abhijit kāla, this Raṅga Vimāna was well installed by Vibhīshaṇa on the Kāveri river's bank.

तदाप्रभृति कावेर्यां श्रीरंगं धाम नारद ।
कल्पांतस्थायि संभूतं दृश्यतेऽद्यापि मानवैः ॥ ५० ॥

Oh! Nārada, from that day onwards in Kāveri, Raṅga Vimāna is present. Till the expiry of this Dīna-kalpa it will remain there. It would be visible to the eyes of all human beings.

इति ते सर्वमाख्यातं देवर्षे देवचेष्टितम् ।
रहस्यं परमं गोप्यं यज्ज्ञात्वाऽमृतमश्नुते ॥ ५१ ॥

Oh! Devarshi, Like this, very secret and hidden activities of devatās have been narrated to you. By knowing this, the human being attains good knowledge and through it by prasāda of Śrī Bhagawān attains Moksha.

य एवं कीर्तयेन्नित्यं रंगाविर्भावमुत्तमम् ।
सर्वपापविनिर्मुक्तस्स याति परमं पदम् ॥ ५२ ॥

Like this whoever recites everyday, about this appearence of 'Raṅga Āvirbhāva', such person would be exonerated from all sins and he would reach uttama destiny.

न वासुदेवात्परमस्ति मंगलं न वासुदेवात्परमस्ति पावनम् ।
न वासुदेवात्परमस्ति दैवतं न वासुदेवं प्रणिपत्य सीदति ॥ ५३ ॥

इति श्रीब्रह्मांडपुराणे महेश्वरनारदसंवादे श्रीरंगमाहात्म्ये
द्वादशाक्षरवैभवं नाम षष्ठोऽध्यायः ॥

॥ श्रीकृष्णार्पणमस्तु ॥

(1) There is no other maṅgala than Śrī Vāsudeva.

(2) There is no pure (Pavitra) entity than Śrī Vāsudeva.

(3) There is no other uttama devatā, than Śrī Vāsudeva.

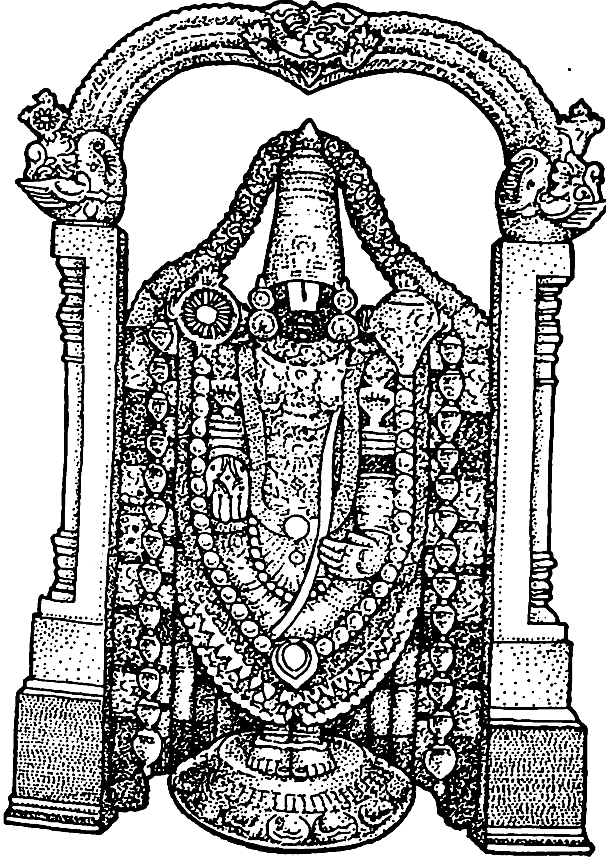
(4) No body who has attained the Lotus Pādas of Śrī Vāsudeva will have any grief or unhappiness.

Like this, the 6th Adhyāya of Raṅga Māhātmya dealing with 'Dwādaśākshara Vaibhavam' comes to an end in Brahmāṇḍa purāṇa.

Om Śrī Kṛṣṇārpaṇamastu.

* * *





वेंकटेशसमो देवो न भूतो न भविष्यति ॥

अथ सप्तमोध्यायः

Seventh Adhyāya - Ślokas 1 to 74

इक्ष्वाकुतपोवैभवेन श्रीरंगागमनम् - Arrival of Paramātmā to Śrīraṅgam - the mahimās of the tapas performed by Ikṣwāku Mahāraj.

श्री नारद उवाच— Śrī Nārada said :

कथं श्रीरंगमतुलं ब्रह्मलोकादिहागतम् ।
इक्ष्वाकुणा तपस्तप्तं कथं राज्ञा महात्मना ॥ १ ॥

This 'Śrīraṅga' which has no equal comparison to others, how it came down to the Bhūloka from Brahmaloka ? How that great mahātmā Ikśvāku mahārāj did tapas ?

विभीषणेन चानीतं विमानं रंगसंज्ञितम् ।
विमानं वैष्णवं दिव्यं कथमंते भविष्यति ।
एतत्सर्वं ममाख्याहि नमस्ते चंद्रशेखर ॥ २ ॥

By Vibhīshaṇa, how this 'Śrīraṅga Vimāna' was brought here ? That extra-ordinary Vaishṇava vimāna, how it is going to be in the end !

All these points should be narrated to me by your goodself.

Oh! Chandraśekhara, for you, namaskārams are submitted.

श्री महेश्वर उवाच— Śrī Maheśwara said :

वाराहस्य च कल्पस्य मनोर्वैवस्वतस्य हि ।
चतुर्युगे च प्रथमे मनुपुत्रो महायशाः ॥ ३ ॥

In Varāha Kalpa, in Vaivasvata Manvantara, under the four yugas, the first one is called as Kṛta yuga, in that yuga, the great reputed vaivasvata Manu's son.

इक्ष्वाकुर्नाम राजासीदयोध्यानगराधिपः ।
महाभागवतो ब्रह्मन् पंचकालपरायणः ॥ ४ ॥

By name 'Ikśvāku' was there as the King. He was the chief of Ayodhyā. He was one of the best Bhāgavatas. He was performing Viṣṇupūjā and pārāyaṇa in all the five kālas.

(पंचकालपूजा पारायणं च अकरोत् ।)

वेदवेदांगतत्त्वज्ञो नीतिशास्त्रविशारदः ।
पितुरात्तधनुर्विद्यो भगवद्धर्मकोविदः ॥ ५ ॥

He had known vedas as well as its six aṅgas very well.

He was an expert in Nīti śāstras. He had learnt bow and arrow vidyā well from his father. He was an expert in Bhagavat Dharmas.

वसिष्ठस्य मुनेश्शिष्यो यज्वादण्डधरः प्रभुः ।
युद्धेषु जितकाशी च तस्येयमभवन्मतिः ॥ ६ ॥

He was a Śishya of the great sage Vasiṣṭha. He was performing all yajñas. He was punishing the cruel evil persons. He was winning all in the battle.

For him, once the mind came out as narrated below.

विषयासक्तचित्तानां मोहव्याकुलितात्मनाम् ।
श्रेयोऽभिमुखमायाति न कदाचन मानसम् ॥ ७ ॥

A Person whose mind is always interested in the worldly pleasures and is filled up with attachment (Moha), for him, that mind does not operate for his śreyas, always (That is the mind of the human being always indulges in bad activities. Bhakti, Pūjā etc. are the good ones and in that the mind does not go ordinarily).

श्राद्धदेवः पितास्माकं विवस्वांश्च पितामहः ।
ब्रह्मलोकमितो गत्वा तत्राराध्य जनार्दनम् ॥ ८ ॥

My father Vaivasvata Manu and my paternal grandfather Sūrya deva both went to Brahmaloka from here. There they did ārādhanā to Śrī Raṅganātha.

अवापतुर्भोगमोक्षावन्ये च ब्रह्मवादिनः ।
न तथा गन्तुमस्माभिः शक्यो लोकस्स्सनातनः ॥ ९ ॥

Therefore they are going to enjoy various kinds of happiness and definitely they would attain Moksha also. Other Brahma-jñānins also performed ārādhanā to Śrī Raṅganātha and attained final siddhi. But by us, such regions cannot possibly be attained.

किमुतास्मदपत्याद्यैः किं पुनः प्राकृतैर्जनैः ।
मत्कृते सकलो लोको यथा मुक्तिं प्रयास्यति ॥ १० ॥

In case, if it is not possible for me to reach such regions, then could it be possible for my son, grandson and others. In case of human beings who have prakṛti sambandha in full, it need not be told at all. Therefore how to attain Mukti by all lokas through me was thought of the King.

तथा कथं करिष्यामि पूजयिष्ये कथं हरिम् ।
अनया चिन्तयाऽपृच्छत्स्वगुरुं ब्रह्मणस्सुतम् ॥ ११ ॥

What should be done for that ?

How to do pūjā to Śrī Hari ?

With this thought in mind, the King Ikśvāku was thinking and finally asked the same point to his Kulaguru, Śrī Vasiṣṭha who was the son of Chaturmukha Brahma.

स चोवाच प्रशस्यैनं वसिष्ठोऽरुंधतीपतिः ।

वसिष्ठ उवाच—

त्वया सम्यग्व्यवसितमिक्ष्वाको शृणु मे वचः ।
तपसैव तवाभीष्टं सिद्धमित्यवधारय ॥ १२ ॥

On hearing this, Sage Vasiṣṭha praised the King and questioned as under.

'Oh! Ikśvāku! You have well thought over on this issue. For this, hear my reply there on. Your desire and wish can be fulfilled only by tapas. Please understand this.

पुरा किल मया दृष्टं शतकोटिप्रविस्तरे ।
पुराणे मुनिभिर्दृष्टमर्थमागामिनं शृणु ॥ १३ ॥

Earlier, Munis understood in the purāṇas which are about hundred crores in number. I also understood the same. Now I shall narrate about the happenings of future. Hear them,

भवंतमुदिश्येह सत्यलोकात्स्वयंभुवः ।
जगतामुपकाराय विष्णोर्धाम गमिष्यति ॥ १४ ॥

Śrīraṅgam which is the dwelling place of Śrī Viṣṇu went to Satyaloka of Chaturmukha Brahma. This Śrīraṅgam is for the help of all worlds.

तपसा तोषितस्तुभ्यं तच्च दास्यति लोककृत् ॥ १५ ॥

By being pleased by your tapas, that Chaturmukha Brahma, will be presenting that 'Raṅga Vimāna' to you.

अयोध्यायां चिरं कालं श्रीमद्रंगं भविष्यति ।
अवतीर्य भवद्वंशे रामो नाम जनार्दनः ॥ १६ ॥

That Śrīraṅgam for a very long time will be in Ayodhyā, In your family, Paramātmā Śrī Janārdana will take avatāra as 'Śrī Rāma'.

निहनिष्यति दुर्वृत्तं रावणं लोकरावणम् ।
विभीषणाय तद्भ्रात्रे प्रियाय प्रियकारणे ॥ १७ ॥

That Śrī Rāma would destroy Rāvaṇa, the Rākshasa who will be giving trouble to all in the world. That Rāvaṇa's younger brother is Vibhīshaṇa. Rāma liked that Vibhīshaṇa due to the sincere devotion of that Vibhīshaṇa towards Him.

प्रियं विमानं श्रीरंगं रामदेवः प्रदास्यति ।
स तु नेष्यति कावेर्यां चन्द्रपुष्करिणीतटे ॥ १८ ॥

For that Vibhīshaṇa, Śrī Rāma would give this 'Śrīraṅga vimānam'.

That Vibhīshaṇa himself will place that Vimāna in Kāveri at Chandra pushkarani's bank.

तत्र चोलैर्भवद्वंश्यैर्हृषीकेशोऽर्चयिष्यते ।
तत्राकल्पमवस्थाय कल्पान्ते सत्यमेष्यति ॥ १९ ॥

There Śrī Hṛshīkeśa will be worshipped by cholas belonging to your family. This Raṅga Vimāna will remain there for 'Dīna Kalpa' till the end. Again after that duration, it would go to Satyaloka.

कल्पे कल्पे दिवो भूमिमागमिष्यति रंगराट् ।
द्विपरार्धावसाने च स्वधाम प्रतिपत्स्यते ॥ २० ॥

Like this, in every Dīnakalpa, Śrī Raṅgarājan will go to the bhūmi. At the end of Brahma dina kalpa in the end, again He will return back to Satyaloka.

जनानां दाक्षिणात्यानां कावेरीतीरवासिनाम् ।
दयितस्सर्वदा देवो विष्णुः श्रीरंगगोचरः ॥ २१ ॥

In the south region, on the banks of river Kāveri, for those who reside there, this Śrī Viṣṇu will always reside there at Śrīraṅgam. For them, Śrī Raṅganātha is very dear and liked by them all.

अविद्वांसोऽप्यधर्मिष्ठा हीनजा कृमयस्तथा ।
तस्मिन्देशे विमुच्यन्ते यत्र रंगं व्यवस्थितम् ॥ २२ ॥

Even the ignorant, and those who do adhārmic activities, and those who have taken birth in the low caste gorup, insects etc. even all these, in case, they were to reside at Śrīraṅgam, then they would be relieved from all sins.

यदा तु बह्वः पापाः कृतघ्ना नास्तिकाश्शठाः ।
मुच्यन्ते रंगमाश्रित्य तदा ब्रह्मशिवादयः ॥ २३ ॥

Those who have committed very large henious sins, and those who are ungrateful for those who have helped them, those who do not believe in the existence of God, and are cruel in all respects, when they reach Śrīraṅgam and thereby obtain a chance to reach Mukti.

विघ्नं चरन्ति तद्देशनिवासे तत्र देहिनाम् ।
यदा प्रजासु दयते भगवान् भक्तवत्सलः ॥ २४ ॥

Then at that time, for such sinners, Chaturmukha Brahma, Śiva and other devatās create hurdles to dwell there, When that Śrī Bhagavān shows His mercy on the people.

तदा ददाति सर्वेषां निवासं तत्र देहिनाम् ।
यदा तु वर्णधर्मस्थैश्चतुराश्रममाश्रितैः ॥ २५ ॥

At that time, He grants the dwelling of them at Śrīraṅgam, When the persons who have faith and belief in the dharmas relating to Varṇas and Āśramas.

सात्त्विकैः प्रचुरं रंग तदा विघ्नो न विद्यते ।
तस्माल्लोकहितार्थाय तपस्तीव्रं समाचर ॥ २६ ॥

Such Sātwikas fill up Śrīraṅgam, then for such Sātwikas to dwell in Śrīraṅgam. the devatās do not create any problem or hurdle. Thērefore such great is Śrīraṅgam which would bring Maṅgala and benefit for the all the worlds.

ममाश्रमसमीपे त्वमष्टाक्षरपरायणः ।

To obtain that, please in my Āśram stay over and do severe tapas.

श्री महेश्वर उवाच— Śrī Maheśwara said :

एवमुक्तस्तु गुरुणा महिष्या सह मानवः ।
तदाश्रये तपस्तेपे तन्मनानन्यमानसः ॥ २७ ॥

Like this, Ikśvāku King was told by his guru Vasiṣṭha. Then that King along with his wife went near to the āśram of Vasiṣṭha and had all the mind in doing tapas only. He,did not involve his mind in any other activity and started intense tapas.

ग्रीष्मे पंचाग्निमध्यस्थः शिशिरे जलगोचरः।
आर्द्रवस्त्रस्तु हेमन्ते वर्षास्वभ्रावकाशकः ॥ २८ ॥

The King remained in Grīṣma Ṛtu in the middle of Pañchāgni; and in Śiśira Ṛtu, he got immersed in the waters. In Hemanta Ṛtu, he had wet cloth round him. In Varṣā Ṛtu, he gave clearence to the clouds.

वातातपसहः क्षान्तो निर्द्वन्द्वो निष्परिग्रहः ।
तं तु पर्यचरद्देवी तपस्यन्तं तपस्विनी ॥ २९ ॥

He tolerated the wind, heat etc. by his tolerance śakti. He had surpassed the twins namely heat and cold; victory and defeat; fame and defame etc. He got involved in severe tapas. His wife was also a tapasvi and she was doing sevā to her husband.

तस्य दृष्ट्वा तपोनिष्ठां शतक्रतुमुखास्सुराः ।
कस्यायमिच्छति पदमित्यासन्नाकुलेन्द्रियाः ॥ ३० ॥

On seeing the severe concentrated penance of the King Ikśvāku, Devendra and others were wondering as to the reason for which that King had resorted to such severe penance. They were wondering as to the aim of that King regarding the status he desired to achieve by such tapas.

तस्य धर्मविघातार्थं सर्वास्संमंत्र्य देवताः ।
मन्मथं प्रेषयामासुर्वसन्तमलयानिलौ ॥ ३१ ॥

To spoil and disturb his tapas, all they met jointly and discussed and chalked out a plan. Then they sent Manmatha, Vasantam and also Malaya Vāyu for that purpose, near the King.

अप्सरोभिः परिवृतास्ते गच्छंस्तस्य चाश्रमम् ।
तपस्यन्तं महाराजं स्थाणुभूतं जितेन्द्रियम् ॥ ३२ ॥

That Manmatha along with divine Apsarā women went to the āśram where the King Ikśvāku was doing tapas. There they saw the King who was standing like a pillar who had conquered all the indriyas.

विघ्नैस्संयोजयामासुर्विविधैरप्सरोगणाः ॥ ३३ ॥

Through those Apsarā Women, they brought various kinds of obstacles for his tapas.

मन्मथेनाप्सरोभिश्च बहुधा विप्रलोभितः ।
न चचाल महाराजो मीनैरिव महाह्रदः ॥ ३४ ॥

But that sacred Mahārājā was not at all moved or pertubed by all these apsarā women and other distractions. He was like a big lake which is not pertubed by small fish doing all mischief.

समाधेर्विरतस्सोऽथ दृष्ट्वा कामं समागतम् ।
आतिथ्यं कल्पयामास तस्य चाप्सरसामपि ॥ ३५ ॥

When the King Ikśvāku got up from the stage of concentrated deep meditation (Samādhi stage), he saw manmatha and other apsarā woman there and did all reception to them as to be done to the guests. He gave food etc. to them.

भीताः प्रीतास्तथोद्विग्ना विस्मिता लज्जितास्तथा ।
विलक्षाश्चैव तेऽन्योऽन्यमिदमूचुः परस्परम् ॥ ३६ ॥

Those who had come to spoil the tapas of the King, now became fearful. They also felt happy at the King's steadiness. They became highly delighted and wondered. They also felt ashamed at their actions and spoke between them inter se.

अहो दार्ढ्यमहोदार्ढ्यमहो क्षान्तिरहो दमः ।
अहो विरक्तिरातिथ्यमहो अस्य महात्मनः ॥ ३७ ॥

For that great Mahātmā, King Ikśvāku, what amount of steadiness in tapas. What amount of virtuous quality of pardoning others. What amount of control of indriyas he has.

What amount of detachment from worldly pleasures, he has.

What amount of gesture of welcoming guests.

दुर्जयोऽयमिहास्माभिः किमन्यैः क्रियतामिति ।
इष्टसिद्धिं महाराजो लप्स्यते न चिरेण वै ॥ ३८ ॥

All these are wonderful and astonishing. He cannot be defeated by us. When he was unable to be defeated by us, the question of others failure is automatic. This Mahārājā would attain immediately in the near future of what he aspires for.

श्री महेश्वर उवाच— Śrī Maheśwara said :

इति संमंत्र्य ते सर्वे राजानं प्रांजलिं स्थितम् ।
सपत्नीकमवोचंस्ते मुखेनात्मभुवो द्विज ॥ ३९ ॥

Manmatha and others spoke within themselves like this. Then they saw that Ikśvāku Mahārāj with folded hands standing with his wife, said as under : They spoke through being the prominent person in the visitors.

श्री काम उवाच—

इक्ष्वाको तापसोऽसि त्वमिन्द्रियाणि जितानि ते ।
येषामनिर्जयाद्राजन् पतन्ति निरये जनाः ॥ ४० ॥

Manmatha said :

"Oh! Ikśvāku, you are a tapasvi. Human beings fall in the Naraka because they are unable to control their indriyas. But in your case, you have controlled all such indriyas completely.

अहं न निर्जितः पूर्वं मुनिभिर्भावितात्मभिः ।
मज्जयाय प्रवृत्तोऽपि रुद्रः क्रोधेन निर्जितः ॥ ४१ ॥

I cannot be won over by Munis. I have won over by Rudra. But he was won over by Krodha.

मया निर्जीयते सर्वं जगत्स्थावरजंगमम् ।
न जीयते चेत्क्रोधेन जीयते नात्र संशयः ॥ ४२ ॥

By me, the entire world consisting of dynamic and static entities can be won over. If one is not defeated by me, then that person would be won over by Krodha (by anger).

मया क्रोधसहायेन ब्रह्मा लोकपितामहः ।
पतिः पशूनां भगवान् महेन्द्रश्च शतक्रतुः ॥ ४३ ॥

Myself with anger has won over, Chaturmukha Brahma who is the grand father of the Jagat, as well as Śiva, and Bhagawān Mahendra.

वशीकृता महात्मानः को न जानाति ताः कथाः ।
जितस्सोऽहं त्वया राजन् सक्रोधो भद्रमस्तु ते ॥ ४४ ॥

They are all great Mahātmās. All such stories are known to all. Who does not know them ? Such glorious person myself as well as krodha (anger) both have been won over by you.

Note : Chaturmukha Brahma has been mentioned to delude the wicked. This Manmatha is too low compared to him. In the case of Śiva and Devendra also, the position is the same. But they have the influence of Kali at times and so it could be possible to include them, but not Chaturmukha Brahma.

कामक्रोधवशास्सर्वे देवर्षिपितृदानवाः ।
आवामपि वशे विष्णोर्देवदेवस्य चक्रिणः ॥ ४५ ॥

Devatās, Ṛshis and human beings are all under the clutches of (i) Kāma and (ii) Krodha. But even we two, are absolutely under the thumb of Śrī Viṣṇu who is Chakrapāṇi.

स त्वं भगवतो विष्णोस्तुल्यस्तद्भक्तिभावितः ।
अभीष्टसिद्धिर्भवतु तव गच्छामहे वयम् ॥ ४६ ॥

Since Ikśvāku, you are very highly devoted to Śrī Viṣṇu, you like that of Viṣṇu, in a similar way, have not been influenced by us. Your desires would be fulfilled soon. We all start from here".

So said Manmatha there.

श्री महेश्वर उवाच— Śrī Maheśwara said :

इत्युक्त्वा प्रययुस्सर्वे तच्छापभयविह्वलाः ।
आचचक्षुरशेषेण देवानां तस्य चेष्टितम् ॥ ४७ ॥

This Manmatha and others said like this and departed from there soon. This is because they had inner fear because of any course being administered on them by the King. They all narrated in detail the happenings to the other devatās.

गतेषु तेषु राजर्षिस्तपोभूयस्समास्थितः ।
श्रीमद्रंगं महद्धामेत्युक्त्वा तूष्णीमभूत्पुनः ॥ ४८ ॥

After all of them left, again that Rājarshi Ikśvāku immersed himself in the tapas again. He just pronounced as 'Śrīraṅgam Mahat Dhāma' and become silent and started tapas and continued the same.

तस्य तच्चरितं श्रुत्वा शक्रस्सहमरुद्गणैः ।
ऐरावतं समास्थाय तत्तपोवनमागमत् ॥ ४९ ॥

Indra heard the stories about the King Ikśvāku and started on Airāvata elephant with Marut gaṇa also with him, to the tapovana of the King.

स दृष्ट्वा शक्रमायान्तं समाधेर्विरतो नृपः ।
इन्द्राय सपरिवारायातिथ्यं कर्तुमुद्यतः ॥ ५० ॥

Ikśvāku Mahārāj got up from the tapas and saw Indra coming towards him. Then the King involved himself in the welcome activities for Indra and his parivāra which had come along with Indra.

तस्य दृष्ट्वा तपस्सिद्धिं शक्रः क्रोधवशंगतः ।
वज्रं प्रास्यन्नरेन्द्राय वृत्रायेव महात्मने ॥ ५१ ॥

Indra got wild anger by seeing the tapas siddhi of the King, then that Indra aimed and left his Vajrāyudha on him, just as in the case of Vṛtrāsura he did earlier on that Asura.

स दृष्ट्वा वज्रमुत्सृष्टं शतपर्वशतक्रतोः ।
सस्मार चक्रहस्तस्य चक्रं शत्रुविदारणम् ॥ ५२ ॥

When Indra left Vajrāyudha, that King saw it and did dhyāna of Chakrāyudha of Mahā Viṣṇu which can tear any enemy.

अंतराचक्रमायान्तं तस्य वज्रमशीशमत् ।
तन्मोघं न्यपतद्भूमौ सव्रीडोऽभूत्पुरंदरः ॥ ५३ ॥

Immediately that Vajrāyudha which had come there became sober and pacified. It fell down on the earth as useless waste. Indra felt very shy on seeing this.

सवज्रं वितथीभूतं दृष्ट्वा देवैस्समन्वितः ।
सदनं ब्रह्मणो गत्वा तस्मै सर्वं न्यवेदयत् ॥ ५४ ॥

Indra straight then proceeded to Brahmaloka, when he saw that his famous Vajrāyudha had become a waste. Indra reported all the happenings, there.

श्रुत्वाऽजस्तस्य चरितं दैवतैरनुवर्णितम् ।
तस्य प्रभावमिष्टं च ज्ञातुं लोकपितामहः ॥ ५५ ॥

Chaturmukha Brahma heard all the reports by the Devatas duly described, about the story of Ikśvāku Mahārāj then in order to know about his fame and desire.

निमीलिताष्टनयनो युयोजात्मानमात्मनि ।
श्रीरंगानयने चित्तमुद्युक्तं तस्य भूभृतः ।
ज्ञात्वा चतुर्मुखो ब्रह्मा योगयुक्तो मुमोह वै ॥ ५६ ॥

Then Chaturmukha Brahma closed all his eight eyes, by mind, he did dhyāna of Paramātmā. Immediately he understood that the desire of the King is to take Śrīraṅgam from there. Then

after knowing his desire for a fraction of a second, he became as though swanooned.

क्षणेनाश्वास्य संज्ञावान्सहदेवैः पितामहः ।
श्रीरंगमगद्धाम यत्र शेते श्रियः पतिः ॥ ५७ ॥

Within a fraction of a second, Chaturmukha Brahma came to normal position. Then joining with the devatās, he proceeded to Śrīraṅgam where the Lord Lakshmīpatī is sleeping.

देवो देवेन्द्रसहितं दृष्ट्वा देवं पितामहम् ।
कृतांजलिपुटं दीनमेवमाह जनार्दनः ॥ ५८ ॥

Śrī Janārdhana spoke as under on seeing Chaturmukha Brahma with the two hands folded in reverence. Chaturmukha Brahma appeared as though he was in mental agitation. He was proceeding with Indra and others.

श्री भगवानुवाच— Śrī Bhagawān said :

ब्रह्मन्नहं प्रसन्नोऽस्मि तव त्वं मा विषीदथाः ।
मया संकल्पितं पूर्वं पुराणार्थमिमं शृणु ॥ ५९ ॥

Oh! Brahman, I am pleased with you. You dont feel unhappiness. Kindly hear the matter which had been already determined and fixed by ME.

त्वयार्चितोऽहमधुना श्रीरंगे धाम्नि पद्मज ।
अयोध्यां गन्तुमिच्छामि रघुभिः परिपालिताम् ॥ ६० ॥

Now in this Śrīraṅgam I have been worshipped. I wish to reach Ayodhyā city. Hence I will be worshipped by the devotees of Raghu caln.

ते मां तत्रार्चयिष्यन्ति चतुर्युगचतुष्टयम् ।
ततःपरं प्रयास्यामि कावेरीं चोलपालिताम् ॥ ६१ ॥

They also will be worhshipping ME for many many years. Then I shall be reaching the banks of river Kāveri where I shall be worshipped by cholas.

चन्द्रपुष्करिणीतीरे शयिष्येऽहं चतुर्मुख ।
ससमन्वन्तरं स्थित्वा तत्राहं दिवसक्षये ॥ ६२ ॥

Oh! Chaturmukha Brahma, I shall be sleeping there on the banks of 'Chandra pushkarṇi' river. I shall remain there for seven Manvantaras. Then on the end of the day of Chaturmukha Brahma,

तवान्तिकमुपेष्यामि तदा त्वं मार्चयिष्यसि ।
विमानेऽस्मिन्ननेनैव विग्रहेण चतुर्मुख ॥ ६३ ॥

I shall come to you. Then again in the same vimāna, in the same vigraha, you will be performing pūjā to ME in future.

गतागतं करिष्यामि तवैतदपि रोचताम् ।
त्रिकालमर्चितस्सोऽहं त्वयास्मिन्नेव विग्रहे ॥ ६४ ॥

Therefore I shall do now the acts of going and coming. That will be also liked by you. I have been worshipped by you, at all three times in this vigraha.

तव मुक्तिं प्रदास्यामि द्विपरार्धे गते सति ।
एकाहमर्चनं यत्र प्रतिमायां न विद्यते ॥ ६५ ॥

I shall grant Mukti to you, when your life time gets completed, in which Pratimā, pūjā is prevented for one day from being performed.

महान्दोषस्संभवति प्रायश्चित्तं तथा भवेत् ॥ ६६ ॥

Then due to that pratimā, great and big dosha (mistake) takes place. For that, prāyaśchitta has to be made.

षण्मासाभ्यन्तरे लुप्तपूजासु प्रतिमासु च ।
पुनः प्रतिष्ठा कर्तव्येत्याहुः सात्वतवेदिनः ॥ ६७ ॥

त्वद्वासरप्रमाणेन त्रैकाल्याभ्यर्चनं मम ।
क्रियते सर्वदा तस्माल्लुप्तदोषो न विद्यते ॥ ६८ ॥

प्रायश्चित्तं न कर्तव्यं न प्रतिष्ठा च पद्मज ।
स्वयंव्यक्तोऽस्मि पूजा च क्रियते भवतान्वहम् ॥ ६९ ॥

In case pūjā is stopped for six months, in a pratimā, then again the pratiṣṭhā has to be made again afresh. Like this, the learned say.

दिव्ये सैद्धे मानुषे च मम बिंबे चतुर्मुख ।
तत्र सांकर्यदोषेषु प्रायश्चित्तं विधीयते ॥ ७० ॥

As per your duration of a day, pūjā was performed at all three times always without break. (One full day for Chaturmukha Brahma means 8,64,00,00,000 years) (864 crores years).

Hence there is no occassion at all for any absence of pūjā at all) and hence there is no dosha.

न तत्र संकरो दोषो न न्यूनाभ्यधिकेषु च ।
शुभमेव मनुष्याणां श्रीरंगे विदधाम्यहम् ॥ ७१ ॥

Hence there is no need for any prāyaśchitta. No pratiṣṭhā is needed.

Oh! Padmaja, I am residing in the pratimā as 'Swayam Vyakta'. Daily pūjā is performed by you. In the case of Divya, Chaitya and other Mānusha.

तस्मादिक्ष्वाकवे ब्रह्मन् देहि रंगमनुत्तमम् ।
त्वयार्चितोऽहं रात्रौ च श्रीरंगं त्वामुपैष्यति ॥ ७२ ॥

Vigrahas, in case of defect of Sāṅkarya dosha happens, then prāyaśchitta is stipulated. But in Śrīraṅgam, I do Śubha only to human beings and hence there is no Sāṅkarya dosha at all. Therefore Oh! Chaturmukha Brahma, this unparallel Raṅga Vimāna be given to Ikśvāku Mahārāj. This vigraha worshipped by you where I am fully present and this Śrīraṅgam as per your day measurement would reform at the night time (that is after 432 crores years).

श्री महेश्वर उवाच— Śrī Maheśwara said :

इत्युक्तो हरिणा ब्रह्मा श्रीरंगं धाम वैष्णवम् ।
ताक्ष्यमूर्ध्नि समारोप्य हंसमारुह्य च स्वयम् ।
ययौ तपोवनं तत्तु यत्र राजा व्यवस्थितः ॥ ७३ ॥

When Chaturmukha Brahma was told like this by Paramātmā, he put the temple of Śrīraṅgam on the back of Garuḍa. Then Chaturmukha Brahma mounted on his usual vehicle Hamsa bird, and started towards Ikśvāku Vana straight.

That Ikśvāku Mahārāj welcomed,

तेनातिप्रीतमनसा सत्कृतस्सारसासनः ।
तस्मै प्रादान्महद्धाम श्रीरंगं प्रणवाकृतिम् ॥ ७४ ॥

इति श्रीब्रह्मांडपुराणे महेश्वरनारदसंवादे श्रीरंगमाहात्म्ये
इक्ष्वाकुतपोवैभवेन श्रीरंगागमनं नाम सप्तमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Chaturmukha Brahma with lot of affection, respect and regard.

Then Chaturmukha gave to the King 'Śrīraṅgam' which was like the rūpa of 'Praṇava'.

Like this, the 7th Adhyāya comes to an end in 'Śrīraṅga Māhātmya' where the mahimās of the tapas performed by Ikśvāku and arrival of Śrīraṅgam are described.

Om Śrī Kṛṣṇārpanamastu.

* * *



नरसिंहोऽखिलाज्ञानमतध्वान्तदिवाकरः ।
जयत्यमितसज्ज्ञानसुखशक्तिपयोनिधिः ॥

अथ अष्टमोऽध्यायः

Eighth Adhyāya - Ślokas 1 to 61

श्री महेश्वर उवाच— Śrī Maheshwara said :

लब्ध्वा विमानं श्रीरंगमिक्ष्वाकुश्शिरसा दधत् ।
अभ्युद्गतः पौरजनैरयोध्यां प्राविशात्पुरीम् ॥ १ ॥

Ikśvāku Mahārāj obtained Śrī Raṅga Vimāna from Chaturmukha Brahma. He kept it on its head with respect. Then that King entered Ayodhyā city. At that time all the citizens of the city eagerly welcomed the King.

उत्तरस्य पुरद्वारस्योदक्क्रोशार्धगोचरे ।
सरय्वास्तमसायाश्च मध्यदेशे समे शुभे ॥ २ ॥

In the city of Ayodhyā on the Northern direction, within a distance of half krośa (that is 4000 yards), there were two rivers by name 'Sarayu' and 'Tamasā' rivers. Between them, there is a place of plain ground.

अयोध्याभिमुखं रंगं प्रतिष्ठाप्य यथाविधि ।
अलंचकार प्राकारप्रपामण्डपगोपुरैः ॥ ३ ॥

In that place, the King installed 'Śrīraṅgam' facing Ayodhyā city. Then by Prākāras, Maṇṭapam, Towers (Gopurams), the King decorated the vimāna.

ब्राह्मणैरपि भूयिष्ठैरर्चकैः परिचारकैः ।
अन्यैश्च वेदतत्त्वज्ञैरकरोदावृतं नृपः ॥ ४ ॥

Lot of brāhmins in plenty, archakas, servants, and learned paṇḍits in vedas, all surrounded that 'Śrīraṅgam' and lived there. The King made arrangements like that.

गुरोर्वसिष्ठस्य तथा जाबालेः काश्यपस्य च ।
वामदेवस्य चावासं तत्र चक्रे महीपतिः ॥ ५ ॥

Very near to Śrīraṅgam, the King provided place for his gurus namely (1) Vasiṣṭha (2) Jābāli (3) Kaśyapa Ṛshi and (4) Vāma Deva. The King made arrangements to them to stay near.

नित्यैर्नैमित्तकैश्चान्यैः कर्मभिश्शास्त्रचोदितैः ।
वसिष्ठस्य मते स्थित्वा राजा देवमुपाचरत् ॥ ६ ॥

The King did Ārādhana to Śrī Bhagawān as per the mārga shown by sage Vasiṣṭha. The Nitya and Naimittika karmas told in śāstras and also other karmas relevant were taken into account by the King.

फाल्गुने मासि देवस्य नक्षत्रे भगदैवते ।
उत्सवावभृथं चक्रे पुत्रपौत्रैः समन्वितः ॥ ७ ॥

The King did holy 'Avabrutha snāna' joining with his sons and grandsons. This was celebrated by him in the month of phālguṇa when Sūrya deva was the devatā in that Nakshatra, it went on.

तद्वंश्यैरपि भूपालैश्चतुर्युगचतुष्टयम् ।
अर्चितो भगवान्रंगी श्रद्धाभक्तिपुरस्सरम् ॥ ८ ॥

After the period of the King Ikśvāku, this Śrī Raṅganātha was worhsipped for a very long time by many kings who came in that vamśa.

त्रेतायुगे पंचमे तु राजा दशरथो नृपः ।
पुत्रार्थमश्वमेधेन यष्टुं समुपचक्रमे ॥ ९ ॥

King Daśaratha who came in that Ikśvāku vamśa in the 5th Tretā yuga. That Daśaratha performed 'Aśwamedha' in order to have a son for him.

तत्र सर्वे समायाताः पृथिव्यां ये महीक्षितः ।
चोलेषु धर्मवर्मेति विख्यातो धर्मवत्सलः ॥ १० ॥

In that Aśwamedha yāga, all the kings in the world attended and participated. There was a King in that group by name 'Dharma varmā' belonging to chola country and was highly dhārmic in his life.

ऐक्ष्वाकेण समाहूतो यज्ञार्थं राजसत्तमः ।
अयोध्यामागतोऽपश्यद्यत्र रंगं व्यवस्थितम् ॥ ११ ॥

That dhārmic Dharmavarmā had been invited to Ayodhyā. So that King proceeded to Ayodhyā to participte in the yāga, where that Śrīraṅgaṁ installed.

तत्र पूजाविधानं च सर्वाश्चैवार्थसंपदः ।
राज्ञो यज्ञसमृद्धिं च दृष्ट्वा बुद्धिमथाकरोत् ॥ १२ ॥

There he saw all the various kinds of pūjās, and all the wealth in abundance. He saw the splendor and beauty of the King Daśaratha in performing the Yajña and thought over in his mind, like this.

इक्ष्वाकुणा तपस्तप्त्वा लब्धं श्रीरंगमुत्तमम् ।
तत्प्रभावादियं तेषां विभूतिर्विस्तृता भुवि ॥ १३ ॥

This Ikśvāku Mahārāj by hard and severe tapas, obtained this uttama Śrīraṅgam'. Due to the presence of this Śrīraṅgam, for him and others in the family, so much wealth has grown and expanded.

अहं तथा तपस्तप्स्ये यथा श्रीरंगमुत्तमम् ।
असाधारणमस्माकं भवेद्भोगापवर्गदम् ॥ १४ ॥

Let me also do tapas like him. Then that uttama Śrīraṅgam which is extra-ordinary would be obtained by us. That would also bestow moksha on us. Like that I shall do tapas in such manner.

इति निश्चित्य यज्ञान्ते स्वदेशं पुनरागतः ।
चंद्रपुष्करिणीतीरे तपस्तसुमुपाक्रमत् ॥ १५ ॥

Like that, the Chola King, Dharmavarmā determined in his mind. Then he returned to his country after the Yajña by Daśaratha was over. Then he started doing tapas on the banks of Chandra Pushkarṇi.

तत्रत्या मुनयो दृष्ट्वा तं नृपं मुनिसत्तम ।
इदमूचुरनूचानास्तपसे कृतनिश्चयम् ॥ १६ ॥

At that time, the ancient ṛshis who were present there, saw the King Dharmavarmā who had come with such determination and spoke to him, as under.

मुनय ऊचुः—

किमर्थं त्वं महाराज तपस्तप्स्यसि सुव्रत ।
न पश्यामश्च ते किंचिदसिद्धमभिवांछितम् ॥ १७ ॥

Oh! Mahārāja! Oh! Suvrata. (That is always doing good vratas), for what reason you are doing tapas. We have not found anything that has not been fulfilled to you. All your desires had been accomplished.

राजोवाच—

श्रीमद्रंगं महद्धाम स्वयं व्यक्तं श्रियः पतेः ।
आनेतुमहमिच्छामि पुण्येन स्वेन कर्मणा ॥ १८ ॥

For this, the Chola King said :

'By my great great virtues, I wish to bring the temple called 'Śrīraṅgam' which belongs to the husband of Mahālakshmī, here to my country. This is my desire.

यथा ब्रह्मा यथेक्ष्वाकुस्तथा लोकहिताय वै ।
यतिष्येऽहं महाभागा भवद्भिश्चानुमन्यताम् ॥ १९ ॥

Chola Rāja - Dharmavarmā saw the munis and said "Oh! the most fortunate ones, Chaturmukha Brahma and Ikśvāku Mahārāj tried to get Śrīraṅgam for the welfare of the Jagat, like that in a similar way, I shall also try for the benefit of the Jagat. You should also give permission for this".

मुनय ऊचुः—

अलं ते तपसा राजन् सिद्धमिष्टं विचिन्तय ।
उज्झित्वा तापसं वेषं पुराणार्थमिमं शृणु ॥ २० ॥

Munis said "Let there be enough of your tapas. Please understand that your desire has been fulfilled. Please remove your dress for such tapas, and please hear this old story from us".

इत उत्तरतः क्रोशमात्रे चैव महीपते ।
युष्मत्पुरातनपुरी विद्यते स्थानशेषिता ॥ २१ ॥

From here towards the Northern direction, at a distance of one Krośa away (that is about 8000 yards away) there was an ancient city. But that city is now destroyed and is not available but only the vacant area is available, as a balance.

यत्र पूर्वं महादेवः क्रुद्धो युष्मत्पुरातनम् ।
भस्मावशेषमकरोत्प्रद्युम्नमिव चक्षुषा ॥ २२ ॥

In that place only earlier Lord Śiva with all anger burnt out the Mūla purusha of your caln. Śiva did to him, just like he had burnt Manmatha earlier, by his third eye on the forehead.

तामुत्तरेण विदितस्सत्यधर्मेतिसंज्ञया ।
हिरण्यकेशिनो दाल्भ्यस्याश्रमः पापनाशनः ॥ २३ ॥

From that place only a little distant away in the Northern direction, there lies an āśram by name 'Satyadharma'.

पुलत्स्यशिष्यस्य मुनेः पुण्यशीलस्य भूपते ।
तत्रासामासिम वयं कस्मिंश्चित्कारणान्तरे ॥ २४ ॥

It belongs to Śrī Hiraṇyakeśi who was one of the śishyas of Pulatsya Ṛshi. He was very virtuous. He had the capacity to burn out the sins of a Muni. In that Āśram, once, we had all stayed for some reason.

तत उत्तरतः पश्चान्नीलीवनमिति श्रुतम् ।
तत्र व्याघ्रासुरं हत्वा भगवान् भूतभावनः ॥ २५ ॥

From there, still towards North, there is one place called by the name 'Nīlavanam'. In that place, Śrī Bhagawān Nārāyaṇa killed the asura by ṅame 'Vyāghrāsura'.

देवैः परिवृतस्सर्वैर्दाल्भ्यस्याश्रममाविशत् ।
दाल्भ्येनाभ्यर्चितस्तत्र सम्यगर्घ्यपुरस्सरम् ।
अस्माभिश्च स्तुतो देवो भक्त्या सूक्तैश्च वैष्णवैः ॥ २६ ॥

Then Śrīman Nārāyaṇa entered along with devatās the Āśram by name 'Satyadharma' belonging to 'Dālbhyaru'. There Paramātmā was heavily worshipped with Arghya etc. by Dālbhyaru. Munis in plenty praised Śrīman Nārāyaṇa by many sūktas.

अभ्यर्थितस्तदास्माभिर्दाल्भ्येन च महीपते ।
नित्यवासं कुरुष्वात्रेत्यादरेण पुनः पुनः ॥ २७ ॥

Then, we, all the munis as well as the sage Dālbhya again and again with great respect prayed Śrī Viṣṇu to reside there permanently.

उवाच प्रीयमाणेन वचनेन जनार्दनः ॥ २८ ॥

Then Janārdana spoke these sweet words, when such prayers were submitted to Him.

श्रीभगवानुवाच— Śrī Bhagawān said :

अचिरेणैव कालेन भवतां हितकाम्यया ।
आगमिष्यामि कावेर्यां चंद्रपुष्करिणीतटे ॥ २९ ॥

In order to bring to all of you all the benefits, I shall, from now within a short time, shall come to the banks of Chandra Puṣkarṇi in the region of river Kāveri banks.

रावणे निहते पापे मया राघवरूपिणा ।
विभीषणापदेशेन श्रीरंगं धाम मामकम् ॥ ३० ॥

When I took avatār as Rāmachandra, the worst sinner Rāvaṇa was killed by ME. Then having Vibhīshaṇa as the reason, this abode of ME 'Śrīraṅga Dhama' will be coming here.

चंद्रपुष्करिणीतीरे सह्यजायास्तु सैकते ।
अनंतपीठे श्रीरंगं यूयं द्रक्ष्यथ मा चिरम् ॥ ३१ ॥

'At Kāveri tīra, at Chandra Puṣkaraṇi tīra, at Anantapīṭha, you, munis will be seeing 'Śrīraṅgam' very shortly. 'Like this Paramātmā spoke.

मुनय ऊचुः—

इत्युक्त्वा प्रययौ देवो देवैरनुगतो हरिः ।
अस्माभिरनुयातश्च यावदादित्यमंडलम् ॥ ३२ ॥

Munis said, Paramātmā spoke like this and was followed by devatās and started to Vaikuṇṭha. We, the munis also accompanied him up to Sūrya Maṇḍala.

ततः प्रतिनिवृत्तांश्च दृष्ट्वास्मान् भवतां गुरुः ।
इदमाह महातेजा आदित्यो भगवान्नृप ॥ ३३ ॥

We, the munis went upto Sūrya Maṇḍala and then we all returned to the earth. At that time, seeing all of us, your guru Sūrya who has large splendour and brightness, spoke like this.

आदित्य उवाच— Āditya said :

आराधितो मया पूर्वं ब्रह्मलोके जगत्पतिः ।
श्रीरंगशयनो देवी मया चाभ्यर्थितस्तथा ॥ ३४ ॥

Once upon a time, earlier, the Master of the Jagat, Paramātmā was worshipped by me at Brahmaloka. I submitted them, to Śrīraṅgaśayana Deva as under.

मद्वंशजैः पुत्रपौत्रैर्नित्यमाराध्यतां भवान् ।
तदानीमब्रवीद्देवं प्रसन्नो रंगराट् स्वयम् ॥ ३५ ॥

"By my sons, grandsons and others in my Vaṁśa, by them, you should be worshipped always. On hearing this, Paramātmā Śrī Raṅgarāja was pleased and spoke like this in reply.

श्रीभगवानुवाच— Śrī Bhagawān said :

अयोध्यायां भवद्वंश्यैः कावेर्यां च दिवानिशम् ।
अर्चितोऽहं भविष्यामि नरैरन्यैश्च मामकैः ॥ ३६ ॥

In Ayodhyā, by your persons of Sūrya Vaṁśa and at Kāveri tīra by others who are also my devotees, by them, I shall always be worshipped day and night.

कलौ तु पापभूयिष्ठे गतिशून्येषु देहिषु ।
सुलभोऽहं भविष्यामि सर्वेषां हितकाम्यया ॥ ३७ ॥

In Kali Yuga when the sins take the height and advantageous position, and when the Jīvas become helpless without any resort, for the benefit of all, I shall be available as an easy refuge to them.

यदा तु बहुभिः पापैर्नास्तिकैश्चापि संवृतः ।
तदा तु दुर्लभोऽहं स्यां कलिकाले तु काश्यपे ॥ ३८ ॥

Oh! Kaśyapa (Sūrya) when many many atheists and sinners surround ME, then I shall become a difficult person and will not be reachable by any one easily.

आदित्य उवाच— Āditya said :

एवमाह हरिः प्रीतः पुरा मां रंगकेतनः ।
तस्माच्छ्रेयोर्थिभिर्विप्रैः कावेरी सेव्यतां नदी ॥ ३९ ॥

Like this, Raṅgarāja who was pleased spoke to me by seeing me. Hence the brāhmins who are desirous of getting purushārtha, shall do sevā to Kāveri river.

ऐक्ष्वाकाश्चैव चोलाश्च मम प्रीतिकराश्च ते ।
धर्मवर्माणमुद्दिश्य ध्रुवमेष्यति रंगराट् ॥ ४० ॥

The family members of the King Ikśvāku, as well as the cholas are very much liked by me. Definitely, Śrī Raṅgarāja will be coming here at the prayers of the Chola King Dharmavarmā.

ऋषय ऊचुः— Ṛshis said :

इत्यादित्यवचः श्रुत्वा निवृत्ताः स्मो वयं नृप ।
तदाप्रभृति वासोऽत्र गृहीतोऽस्माभिरेव च ॥ ४१ ॥

Like this, on hearing the words of Sūrya, we all returned to the Earth. From that day onwards we all reside in the Kāveri tīra only continuously.

जातो दशरथाद्रामो रावणं च हनिष्यति ।
निर्भयाश्च भविष्यामो वयं राजन्न संशयः ॥ ४२ ॥

Śrī Rāma who will be born (taking avatāra) after the King Daśaratha, would be killing Rāvaṇa. At that time all the ṛshis, we, would be out of fear.

रंगं विमानमादाय राक्षसेन्द्रो विभीषणः ।
आगमिष्यति राजेन्द्र सत्यमस्माभिरीरितम् ॥ ४३ ॥

Then the King of Rākshasas, namely Vibhīshaṇa would be bringing Raṅga Vimāna here. Oh! King! What all we say now, are nothing but truth.

स त्वं गच्छ महाभाग राज्यं धर्मेण पालय ।
तुभ्यं निवेदयिष्यामो राक्षसेन्द्रे समागते ॥ ४४ ॥

Therefore, Oh! Mahārāj, Dharmavarmā, you now start from here. Reign the kingdom with dhārmic rules. As soos as, Vibhīṣaṇa arrives here, we shall let you know''. Like this the munis said to the King.

श्री रुद्र उवाच— Śrī Rudra said :

इत्युक्तो मुनिभी राजा धर्मवर्मा महामुने ।
कावेर्या दक्षिणे तीरे स्वां पुरीं निचुलां ययौ ॥ ४५ ॥

Like this, when the munis said to the King Dharmavarmā Rājā, then the King referred to the city of his by name 'Nichulā', which is situated on the southern shores of the river Kāveri.

अथ कालेन देवेन रामरूपेण रावणम् ।
हत्वा विभीषणश्चैव लंकाराज्येऽभिषेचितः ॥ ४६ ॥

After some time, Rāvaṇa the sinner was killed by Paramātmā in Rāma Rūpa. Then in the kingdom of Laṅkā, Rāvaṇa's younger brother Vibhīṣaṇa was made as the King.

अयोध्याधिपती रामो यज्ञेशांशसमुद्भवम् ।
आत्मानं यष्टुमारेभे हयमेधेन कर्मणा ॥ ४७ ॥

Śrī Rāma who was the King of Ayodhyā, performed Aśwamedha Yajña. By such Yajñas, He saw that He was pleased and satisfied because He is the Master of all yajñas.

धर्मवर्मा समाहूतो यज्ञार्थं यज्ञमूर्तिना ।
अयोध्यामगमत्तस्य नगरीं कीर्तिवर्धिनीम् ॥ ४८ ॥

At that time, this Dharmarājā was invited by the Yajña mūrty Śrī Rāmachandra, and he proceeded to Ayodhyā again, This Ayodhyā enlarged the fame and reputation of Raghuvaṁśa.

निवृत्तमात्रे सत्रे तु राममामंत्र्य सत्वरः ।
यत्किंचिदुपविश्य स्वं राज्यमेवाभ्यवर्तते ॥ ४९ ॥

As soon as the Yajña was over, this King Dharmavarmā got permission from Śrī Rāma and started to return to his country.

सत्कृतस्सर्वसंमानैर्विसृष्टश्च महात्मना ।
निचुलामगमद्रम्यां नगरीं चोलभूपतिः ॥ ५० ॥

Śrī Rāma who is the greatest Mahātmā and by Him, this King was presented many gifts and presents and was honoured. Then the King returned to the attractive beautiful city called 'Nichulā' belonging to him.

विभीषणस्य संमानं कर्तुं सर्वगुणोत्तरम् ।
देवस्योत्सवसामग्रीं पूजोपकरणानि च ॥ ५१ ॥

Then Śrī Rāma in order to present Vibhīṣaṇa with supreme articles and gifts, gave many many articles that are needed for daily pūjā and utsava to Śrī Raṅganātha.

शिल्पिनश्शास्त्रनिपुणान् ब्राह्मणांश्च तपस्विनः ।
सर्वं समुदितं कृत्वा लंकेंद्रे प्रत्यपालयत् ॥ ५२ ॥

Śrī Rāma called Vibhīṣaṇa after grouping many sculptors artists, brāhmins well versed in the śāstras, and munis who were severe in tapas and austerities.

अथ मीनरवौ मासे वसंतर्तुगुणान्विते ।
प्राजापत्ये च नक्षत्रे भद्रायां मन्दवासरे ॥ ५३ ॥

Then on an auspicious day, which was Saturday, when the star was Prajāpati, and in Mīna Rāśi when Sūrya was residing and when Vasanta Ṛtu was there with all aspicious qualities.

उषःकाले शुभे लग्ने रामेणाक्लिष्टकर्मणा ।
इक्ष्वाकूणां कुलधनमात्मनोऽभ्यधिकं तथा ॥

On that most auspicious day, very early in the morning, in a Śubha Lagna, by Śrī Rāma, the wealth of Ikśvāku and others, as well as very much liked by Him,

श्रीमद्रंगं महद्धाम सध्वजंसपरिच्छदम् ।
दत्तं राक्षसराजाय प्रियाय प्रियकारिणे ॥ ५५ ॥

was 'Śrī Raṅga vimāna' which was given to Vibhīṣaṇa, who was the Rākshasa King, and who was dear to Śrī Rāma. Vibhīshaṇa does always covetable deeds. Along with Śrī Raṅga Vimāna, Dhwaja and Paricchada were all presented.

विभीषणोऽपि रामाय प्रणिपत्य महात्मने ।
शिरस्याधाय तद्धाम सचिवैस्सह राक्षसः ॥ ५६ ॥

Vibhīṣaṇa also did namaskārams to Śrī Rāmachandra. He received that 'Raṅgadhāma' and kept on his head. Then along with Mantris,

सलंकाभिमुखस्तूर्णं प्रययौ प्रीतमानसः ।
नभोमध्यंगते सूर्ये चंद्रपुष्करणीतटे ॥ ५७ ॥

proceeded towards Laṅkā with great happiness quickly. When the sun was in the middle of the sky in the afternoon, he reached Chandrapushkarṇi tīra.

अनंतपीठे श्रीरंगं स्थापयामास राक्षसः ।
आहूतो धर्मवर्मा च ब्राह्मणैस्तत्क्षणेन वै ॥ ५८ ॥

At Ananta Pīṭha, this Śrīraṅgam was installed by Vibhīṣaṇa, Immediately, at the same second, the brāhmins who were present there sent word to the King Dharmavarmā who arrived there at once.

राज्ञा च मुनिभिश्चैव सत्कृतो राक्षसेश्वरः ।
देवश्च पूजितो विप्रैर्भूभुजा राक्षसेन च ॥ ५९ ॥

That King Dharmavarmā was received and welcomed by the Munis well. Śrī Raṅganātha was worshipped by the brāhmins, by Vibhīṣaṇa as well as by the Chola King Dharmavarmā.

सिते गुरुगते लग्ने रोहिण्यां मासि फाल्गुने ।
सौरिवारे च कावेर्यां श्रीरंगं सुप्रतिष्ठितम् ॥ ६० ॥

In the Phālguṇa month, in Śukla Paksha, in a good lagna, in Rohiṇi Nakshatra, on a sunday, this 'Śrīraṅgam' was well installed at Kāveri.

भुवौ भूत्यै भूभुजां भूसुराणां दिवो गुप्त्यै श्रेयसे देवतानाम् ।
श्रियै राज्ञां चोलवंशोद्भवानां श्रीमद्रंगं सह्यजामाजगाम ॥ ६१ ॥

इति श्रीब्रह्मांडपुराणे श्रीमद्रंगमाहात्म्ये अष्टमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

For the maṅgala of the Earth, for the maṅgala of the kings, brāhmins, and for the protection of Swarga, as well as for the shreyas of the devatās, for the prosperity of the kings in Chola dynasty, this Raṅga vimāna was installed at Kāveri.

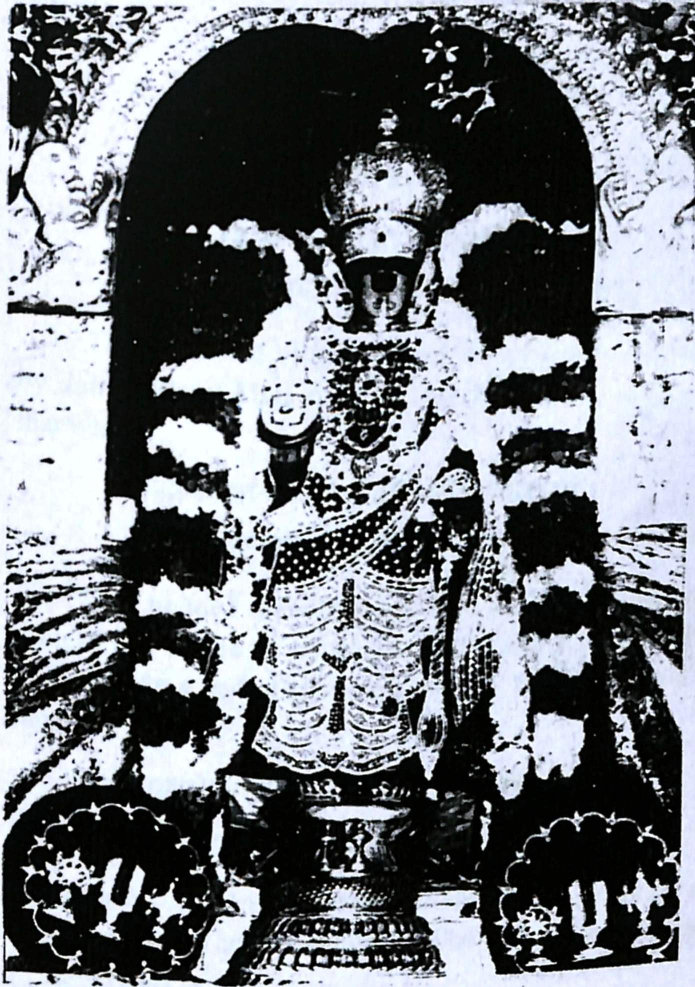
Like this, the eighth Adhyāya in Raṅga Māhātmya under Brahmāṇḍa Purāṇa comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

* * *



पश्चात्ते कटिमात्र एव भविता संसारवार्धिर्न चेत् ।
शिक्षामीति हि लक्षयत्यनुदिनं स्वावस्थया विठ्ठलः ॥



श्रीरंग श्रीरंगनाथ महाप्रभुः

Śrīraṅga Śrī Raṅganātha Mahāprabhu

With diamond (vaira) aṅgi - On Vaikuṇṭha Ekādaśi day this ornament is applied to the Lord on that one day only.

सचित्रशायी वटपत्रशायी नंदांकशायी कमलांकशायी ।
अंभोधिशायी वटपत्रशायी श्रीरंगशायी रमतां मनो मे ॥ ९ ॥

अथ नवमोऽध्यायः

Nineth Adhyāya - Ślokas 1 to 56

ततो विभीषणो राजा चंद्रपुष्करिणीजले ।
स्नात्वा तु मूलमंत्रेण देवान् संतर्प्य वारिणा ॥ १ ॥

Then the King Vibhīṣaṇa took holy bath at Chandra Puṣkarṇi by doing japa of Mūla mantra. He gave arghya to the devatās by that water.

कावेरीतोयममलमादाय मणिसन्निभम् ।
कल्हारोत्पलपद्मानि पुण्यां च तुलसीमपि ॥ २ ॥

Then he took the pure water of Kāveri which was like crystal in clear way. Then he collected the various flowers like Kalhāra, Utpala, Padma and others. He took the virtuous Tulasi also with him.

पुन्नागचंपकाशोकपाटलीबकुलानि च ।
उपादाय यथा शास्त्रमर्चयामास केशवम् ॥ ३ ॥

Punnāgam, Champakam, Aśokam, Pāṭali, Bakulam and other flowers were also collected by him. Then Vibhīṣaṇa did pūjā as per the regulations of Śāstras.

अष्टांगविधिनेष्ट्वा तं ततस्तुष्टाव राक्षसः ।
वेदशास्त्रपुराणोक्तैः स्तोत्रैः स्तुत्यं जगत्पतिम् ॥ ४ ॥

He did pūjā as per the rules of 'Aṣṭānga' then he did praise of the Lord as per veda, śāstras and purāṇas. Like this, He extolled the Master of the Jagat, Śrī Raṅganātha.

धर्मवर्मोपनीतैश्च भोगैरुच्चावचैरपि ।
स्तोत्रपाठैश्च विप्राणां तुतोष पुरुषोत्तमः ॥ ५ ॥

Dharmavarmā also brought many enjoyable articles for the pūjā. Then the brāhmin started praising the Lord with mantras.

Like this, Dharmavarma also pleased Lord Purushottama.

ततो विभीषणं राजा धर्मवर्मा कृतांजलिः ।
ययाचे कतिचित्कालानिहैवास्तां भवानिति ॥ ६ ॥

Then Dharmavarmā with folded hands did namaskārams to Vibhīshaṇa and requested him to stay over there itself for some more time. Like this, he submitted.

विभीषण उवाच— Vibhīṣaṇa said :

श्वो देवस्योत्सवो भावी महानिक्ष्वाकुणा कृतः ।
तदर्थं गम्यते लंका क्षिप्रमित्याह राक्षसः ॥ ७ ॥

Tomorrow there will be a great utsava to be happen which have been originally done by the Mahārāja Ikśvāku in his times. So, for that purpose, I have to leave for Laṅkā quickly.'

इहोत्सवोऽपि भवितेत्याह राजा विभीषणम् ।
तथेत्युक्तस्तथा चक्रे सर्वमप्यौत्सवं विधिम् ॥ ८ ॥

On hearing this, Dharmavarmā Rāja said, that there will be utsava here also to be performed.

Then Vibhīṣaṇa accepted his words and so Dharmavarmā Rāja did all arrangements for the utsava in a grand manner.

विप्रैर्विभीषणो राजा विधिशिष्यैश्च पंचभिः ।
उत्सवं विधिवच्चक्रे संपदा धर्मवर्मणः ॥ ९ ॥

Vibhīṣaṇa joining with five brāhmins who were śishyas of Chaturmukha Brahma, did the utsava as per the śāstric rules and regulations. Dharmavarmā Rāja's wealth was utilised for the expenditure.

अत्यंताभिनवैर्द्रव्यैर्हविर्भिः स्वादुभिस्तथा ।
अलंकारैश्च विविधैरर्चितो विभुरीश्वरः ॥ १० ॥

By very new aritcles, by sacred havis, with large sweets, with vairous kinds of decorations, that Bhagawān Śrī Raṅganātha was worshipped in that utsava.

विभीषणश्च सुप्रीतस्सत्कारैर्धर्मवर्मणः ।
अन्नशालाश्च विविधाः पानशालाश्च भूपतिः ॥
उत्सवार्थं समेतानां चक्रे राजा नृणां मुने ॥ ११ ॥

Vibhīṣaṇa was also very much pleased by the active co-operation and participation of Dharmavarmā Rāja. Dharmavarmā had built several choultries and rest places for the devotees who attended the utsava for their hunger and thirst.

चंद्रपुष्करिणीतीरे पुन्नागतरुशोभिते ।
मंडपे चोलसिंहस्य प्रवृत्तो देवतोत्सवः ॥ १२ ॥

On the banks of Chandra Puṣkarṇi river, by the punnāga trees, there was decoration to Maṇṭapa. In that, the utsava to Śrī Raṅganātha was celebrated by the Chola King.

नवाहमुत्सवं कृत्वा राकायां नवमेऽहनि ।
चक्रिरेऽवभृथस्नानं विष्णुभक्ता विमत्सराः ॥ १३ ॥

All the devotees of Śrī Viṣṇu, who had no prejudice at all in them, attended the utsava for nine days. On the night of the 9th day, they all took avabhṛta snāna.

तत्रत्या ब्राह्मणास्सर्वे तर्पिता धर्मवर्मणा ।
अन्नपानैश्च वासोभिर्दक्षिणाभिस्तथैव च ॥ १४ ॥

King Dharmavarmā had given lot of food, drink, clothes etc. to the brāhmins who attended the utsava and made them all happy.

अर्धमासोषितस्तत्र सत्कृतो धर्मवर्मणा ।
मैत्रे मित्रोदयात्पूर्वं प्रतस्थे राक्षसेश्वरः ॥ १५ ॥

Vibhīṣaṇa who was well attended to by the King Dharma-varmā in all respects, stayed over there for half month. Then on one day, he started before sunrise to Laṅkā.

धर्मवर्माणमामंत्र्य तत्रत्यान्ब्राह्मणानपि ।
विमानमैच्छदादातुं शिरसा राक्षसः स्वयम् ॥ १६ ॥

Vibhīṣaṇa wished to take the Raṅga Vimāna on his head. while starting, after taking permission from the King Dharma-varmā and also all the brāhmins there.

नाशकद्रंगमुद्धर्तुमपि सर्वप्रयत्नतः ।
निष्प्रयत्नस्ततो राजा निषसाद सुदुःखितः ॥ १७ ॥

But however much he tried to take the Raṅga vimāna, he was unable to remove from the Earth. Then he left of, the efforts made by him and sat on the floor with great distress and pains.

तमश्रुपूर्णवदनं पतितं पादमूलयोः ।
उत्तिष्ठोत्तिष्ठ वत्सेति विष्णुराह विभीषणम् ॥ १८ ॥

Śrī Viṣṇu saw Vibhīṣaṇa who has fallen at his pādas with full of tears in the eyes and with full agony. Śrī Viṣṇu said 'Get up! get up!''.

श्रीभगवानुवाच— Śrī Bhagawān Viṣṇu said :

अयं मनोहरो देशः परितस्सह्यकन्यया ।
चंद्रपुष्करिणी चेयं पावनी पापनाशनी ॥ १९ ॥

This place is very beautiful. This is surrounded by River Kāveri. This Chandra Pushkaraṇi is also very sacred. It can destroy all the sins.

अयं च भक्तिमान्राजा धर्मवर्मा सदा मयि ।
इमे च मुनयः पुण्या वसन्त्यत्र विकल्मषाः ॥ २० ॥

This Dharmavarmā Rāja is also very much devoted to ME. The munis are very virtuous and they have no sins and are living here.

अत्रैव वस्तुमिच्छामि गच्छ लंकां विभीषण ॥ २१ ॥

Oh! Vibhīṣaṇa, I like to be here. You leave for Laṅkā.

पुरा वृत्तमिदं चात्र श्रोतुमर्हसि राक्षस ।
विंध्यपादे महानद्यस्सर्वास्समुदिताः पुरा ॥ २२ ॥

In this matter, you have to hear an old story. In the bottom of the mountain Vindhya, all the rivers were joined once.

तत्र गंधर्व आगच्छद्विश्वावसुरिति श्रुतः ।
सप्रणामांजलिं कृत्वा दक्षिणां दिशमास्थितः॥ २३ ॥

At that place, one popular Gandharva by name 'Viśwāvasu' came there. As soos as he came there, he folded his two hands in reverence and proceeded towards southern direction.

ततो विवादः संभूतो नदीनां तत्र राक्षस ।
मम प्रणाममकरोन्ममायमिति वै मिथः ॥ २४ ॥

Immediately, a discussion started amongst the rivers. They were telling that the Gandharva did namaskārams only to me. He only respected me, like that each one was contending to the other.

समुद्रं दक्षिणं गत्वा सगंधर्वपतिः प्रभो ।
प्राबोधयत्पद्मनाभं नभस्ये मासि संयतः ॥ २५ ॥

That Viśwāvasu who went to the southern ocean, in Bhādrapada, saw that Śrī Padmanābha got up from sleep.

अयने चोत्तरे प्राप्ते निवृत्तश्चोत्तरां दिशम् ।
पुनः प्रणाममकरोन्नदीनां तत्र गायकः ॥ २६ ॥

Then Uttarāyaṇa started. Again that Gandharva started towards north, Again he saw the rivers on the way and did namaskārms to them.

त्वया नमस्कृतं कस्या इत्युक्ते याधिकाऽत्र वः ।
तस्यै कृतप्रणामोऽसावित्युक्त्वा प्रययौ च सः ॥ २७ ॥

Then the rivers questioned him as, "By you, who was offered with namaskārams".

For this, Viśwāvasu, said, Amongst you, who is supreme uttama, for her only I did namaskārams.

आधिक्यं प्रति सर्वासां तासां वादो महानभूत् ।
नाहमित्येव वै नद्यस्तत्क्षणेन विशश्रमुः ॥ २८ ॥

Again discussion started between the rivers as to who was supreme amongst them. But within a short time all the rivers became very calm and quiet stating that 'I am not uttama', and so on.

गंगायाश्चापि कावेर्या न विश्रान्तिस्तदा भवत् ।
वादश्च सुमहानासीदन्योन्याधिक्यकारणात् ॥ २९ ॥

But the discussion between the rivers Gaṅgā and Kāveri did not stop. They were contending that 'I am superior, I am superior' and this was going on there.

सदनं ब्रह्मणो गत्वा पृच्छतां परमेष्ठिनम् ।
गंगाधिका न सन्देह इत्युवाच प्रजापतिः ॥ ३० ॥

Both (River) Kāveri and Gaṅgā went to the Sabhā of Chaturmukha Brahma and with Him, they raised the issue. For

this, Chaturmukha Brahma said "Gaṅgā Devi is the supreme there is no doubt in this".

इत्युक्ता दुःखिता चैव कावेरी सह्यपर्वते ।
तपसा तोषयामास ब्रह्माणं राक्षसाधिप ॥ ३१ ॥

When Chaturmukha Brahma said like this, Kāveri felt very unhappy. Then she started severe penance at 'Sahya parvata' and pleased that great Chaturmukha Brahma.

गंगाधिक्यमभीप्सन्ती चिरकालं सरिद्वरा ।
तस्यै वरं ददौ ब्रह्मा गंगासाम्यं महामते ॥ ३२ ॥

That Kāveri did tapas so as to reach a position superior to Gaṅgā. But Chaturmukha Brahma gave her the boon only to be equal to Gaṅgā.

आधिक्यं न मया दातुं शक्यमित्येव सोऽब्रवीत् ।
सारक्षेत्रे तु कावेरी संस्थाप्य प्रतिमां मम ॥ ३३ ॥

Chaturmukha Brahma said that superior to the position of Gaṅgā, cannot be granted to Kāveri. Then Kāveri installed in the kshetra called 'Sāra', the pratimā of Bhagawān.

चिरमाराधयामास वरो दत्तस्तदा मया ।
सा स्तुत्वा प्रणिपत्याह कावेरी मां सरिद्वरा ॥ ३४ ॥

Kāveri did worship ME for a very long duration. Myself also asked her, as to what boon she needed. Then that supreme river Kāveri did stotra of ME profusely and did namaskārams to ME. and then she spoke.

कावेर्युवाच— Kāveri spoke :

देव त्वदंघ्रिसंबंधाद्गंगा मत्तोऽतिरिच्यते ।
गंगासाम्यं मया लब्धमाधिक्यं न कथंचन ॥ ३५ ॥

Oh! Deva, By your connection of Pādās, Gaṅgā has exceeded me in status. Though I had attained equality with her, still I have not exceeded her.

श्री महेश्वर उवाच— Śrī Maheśwara said :

तस्यै वरमदात्तत्र कावेर्यै कमलेक्षणः ।

श्रीभगवानुवाच—

मत्संबंधोद्भवं तस्या माहात्म्यं केन साध्यते ।
तथापि मत्प्रसादेन गंगाया अधिका भव ॥ ३६ ॥

For that Kāveri, this lotus eyed Bhagawān gave the boon.

Śrī Bhagawān said : "Due to my connection, the supremacy that Gaṅgā has, no one can have such superiority. But due to my prasāda, Kāveri, you be superior to Gaṅgā".

मत्संबंधाय कावेरी त्वन्मध्ये धाम मामकम् ।
आगमिष्यति रंगाख्यं यत्र नित्यं वसाम्यहम् ॥ ३७ ॥

Bhagawān further said : 'To get my connection to you Kāveri, I have made my permanent residence - 'Raṅga vimāna' on your shores in the middle of you. This would happen in the near future.

नित्यवासं करिष्यामि त्वन्मध्ये सरितां वरे ।
गंगाया अधिका भूयानित्ययोगान् मया सह ॥ ३८ ॥

Oh! Kāveri, I am always going to live with you. Since you are having connection with ME always. You are superior to Gaṅgā, and I grant this boon to you.

प्रतिज्ञातं मया पूर्वमित्थं राक्षसपुंगव ।
तवाभिमुखमेवात्र शयिष्येऽहं विभीषण ॥ ३९ ॥

Like this, I have already made a declaration compromise to Kāveri. Oh! Vibhīṣaṇa, I shall sleep here always seeing you.

Note : These three ślokas 37, 38 and 39 are very important for the devotees.

(1) River Kāveri at Śrīraṅgam is far superior to Gaṅgā.

(2) Śrī Raṅganātha is always present at Śrīraṅgam.

(3) He always sees the devotee Vibhīṣaṇa (which means any devotee who does Bhakti in Him).

Hence this 'Śrīraṅgam' is a very very holy, pious and extra-ordinary kshetra.

गच्छ लंका मया दत्तां भुंक्ष्व राज्यमकंटकम् ॥ ४० ॥

Vibhīṣaṇa, I have given you and you proceed there. Rule the kingdom and enjoy all comforts there.

श्री महेश्वर उवाच— Śrī Maheśwara said :

इत्युक्तो देवदेवेन रंगधाम्ना विभीषणः ।
पादयोः प्रणिपत्याह प्रांजलिः प्रश्रयान्वितः ॥ ४१ ॥

Like this, this Deva Deva, Śrī Raṅgaśāyi said to Vibhīṣaṇa. Then that devotee fell at the Lotus Feet of Śrī Raṅganātha and spoke thus; with all humility.

विभीषण उवाच— Śrī Vibhīṣaṇa said :

यद्ययं व्यवसायस्ते देवदेव जगत्पते ।
अहमप्यत्र वत्स्यामि न त्वामुत्स्रष्टुमुत्सहे ॥ ४२ ॥

Oh! Deva Deva, you are the Master of the Jagat. In case you have decided so, already, then let me also reside here itself along with you. I am unable to separate myself from you, so said the great devotee.

श्रीभगवानुवाच— Śrī Bhagawān said :

कर्मभूमौ मनुष्याणां हितायार्चात्मना मया ।
आविर्भूतमतस्तेषां करिष्यामि हितं सदा ॥ ४३ ॥

For the benefit of human beings in this Karma Bhūmi, I have taken avatār for their benefit and welfare. I have taken sannidhāna in this great pratimā. Hence I shall remain here by extending help to human beings.

न त्वया सह वस्तव्यं मनुष्यै राक्षसाधिप ।
तव दत्तं च रामेण लंकाराज्यं विभीषण ॥ ४४ ॥

Oh! Rākshasa King ! You should not live along with human beings. Apart from that Laṅkā kingdom has been given to you by Śrī Rāma.

आयुश्च परमं दत्तमैश्वर्यमतुलं भुवि ।
अवसानेऽस्य कल्पस्य मया सह विभीषण ॥ ४५ ॥

Further long life, extra-ordinary wealth, etc. have all been granted to you, by Śrī Rāma. Hence you have to reign Laṅkā till the Dīnakalpa. Then after it is over, with me,

उपेष्यसि ब्रह्मलोकं पुनर्लंकां समेष्यसि ।
द्विपरार्धावसाने त्वं मया सह विभीषण ।
प्रयास्यसि परं लोकं सर्गप्रलयवर्जितम् ॥ ४६ ॥

You will be coming to Brahmaloka. Again in the next Dinakalpa, you would be reaching Laṅkā. Again when the Brahma Kalpa is over, you will be coming with ME to the supreme, Vaikuṇṭha Loka, where there is no birth, death and other defects and drawbacks.

विभीषण उवाच— Śrī Vibhīṣaṇa said :

आयुरारोग्यमैश्वर्यमन्यत्सर्वं च मे प्रभो ।
दत्तं रामेण देवेन मुक्तिस्संप्रार्थिता मया ॥ ४७ ॥

Long life, health, wealth etc. all were bestowed upon me by Śrī Rāma. Then I prayed before Him. for getting Moksha.

तदर्थं रंगधामैतद्दत्तमेव दयालुना ।
मुच्येय कथमेतस्मात्संसारात्तद्वदस्व मे ॥ ४८ ॥

Then that Karuṇāmūrty Śrī Rāma gave this Raṅga Vimāna for that Mukti. Hence in case I leave you and proceed from here, how can I leave the Saṁsāra and attain Mukti ? Hence kindly enlighten the mārga for reaching Moksha.

श्रीभगवानुवाच— Śrī Bhagawān said :

पालयंतो ममैवाज्ञामृषयश्च मुमुक्षवः ।
भोगार्थिनश्च पुरुषा भोगिनो ये सुरासुराः ॥ ४९ ॥

Ṛshis who are desirous of Moksha, human beings who are desirous of enjoyment, devatās and asuras who had attained bhogas, all of them follow My mandates.

यज्ञेन तपसा दानैरन्यैश्च शुभकर्मभिः ।
ममैव क्रियते प्रीतिर्मदाज्ञामनुपालय ॥ ५० ॥

As per My mandate, in order to obtain My Anugraha only, they do this Yajña, charities, tapas and other śubha karmas. Through them they earn My anugraha - prasāda. Then they reach moksha. Hence you also follow My mandate and act accordingly.

राज्यं कुरुष्व धर्मेण मदर्थं मामनुस्मरन् ।
मा भवान्मा त्वदीयाश्च देशमेतं व्रजंतु वै ॥ ५१ ॥

You always be involved in My smaraṇa. You administer the kingdom with dhārmic activities for My pleasure and satisfaction. Either yourself or your people need not go over to this country.

मामेवानुस्मर सदा त्वामहं संस्मरामि च ।
उपायमपवर्गस्य रहस्यमपि मे शृणु ॥ ५२ ॥

You always remember ME. I am also will be remembering you always. I shall give another secret method to attain Moksha. Please hear the same.

सर्वकर्माणि संत्यज्य सर्वकर्मफलानि च ।
शरणं मां प्रपद्यस्व सर्वबन्धविमुक्तये ॥ ५३ ॥

In order to exonerate yorrself from the bondage of all karmas, you should do them as per śāstras and leave the phala-fruit to ME. All karmas shall be submitted as per śāstras. All time and always take refuge/shelter in ME.

श्री महेश्वर उवाच— Śrī Maheśwara said :

इत्युक्तो रंगनाथेन लंकानाथोऽपि नारद ।
प्रणम्य देवं बहुशः प्रययौ स्वां पुरीं प्रति ॥ ५४ ॥

When Śrī Raṅganātha did upadeśa to Vibhīṣaṇa, that pious devotee did again and again namaskārams and started towards his country Laṅkā.

गते विभीषणे ब्रह्मन् धर्मवर्मा सह द्विजैः ।
सम्यग्विधानमकरोद्यद्यत्कर्तव्यमत्र वै ॥ ५५ ॥

After the departure of Vibhīṣaṇa, the King Devavarmā joining with brāhmins performed in a proper way all the pūjās as per śāstras to Śrī Raṅganātha Mahāprabhu.

तदाप्रभृति कावेर्यां श्रीरंगं धाम नारद ।
कल्पांतस्थायि संभूतं दृश्यतेऽद्यापि मानवैः ॥ ५६ ॥

इति श्रीब्रह्मांडपुराणे श्रीमद्रंगमाहात्म्ये महेश्वरनारदसंवादे
नवमोऽध्यायः ॥

॥ श्रीकृष्णार्पणमस्तु ॥

Oh! Nārada from that day onwards this Raṅga Vimāna is at Kāveri. Till the close of this Dīna-kalpa, it will be present there only. Even today, it seen by human beings.

Thus ends the 9th Adhyāya in Raṅga Māhātmya and in Brahmāṇḍa Purāṇa in the form of dialogue between Maheśwara and Nārada.

Om Śrī Kṛṣṇārpaṇamastu.

* * *





कृष्णाय वासुदेवाय हरये परमात्मने ।
प्रणतक्लेशनाशाय गोविन्दाय नमो नमः ॥



सकलदुरितहारी भूमिभारापहारी
दशमुखकुलहारी दैत्यदर्पापहारी ।
सुललितकृतचारी पारिजातापहारी
त्रिभुवन भयहारी प्रीयतां श्रीमुरारिः ॥ १० ॥

अथ दशमोऽध्यायः

Tenth Adhyāya - Ślokas 1 to 70

श्री महेश्वर उवाच— Śrī Maheśwara said :

श्रीरंगस्य विमानस्य परितो योजनद्वये ।
क्षेत्रे निवसतां पुंसां पातकं नैव विद्यते ॥ १ ॥

For the human beings who dwell within the limits of two yojanās from Raṅga Vimāna, there will not be any sin to them.

श्रीरंगयात्रा श्रीरंगयियासा चैव नारद ।
उत्तारयति संसारान्नित्यवासस्तु किं पुनः ॥ २ ॥

Śrīraṅga Yātrā as well as the desire to undertake Śrīraṅga Yātrā both would exonerate the human beings from saṁsāra. So permanently staying at Śrīraṅgam would grant Mukti, need not be said at all. It follows automatically.

चन्द्रपुष्करणी यत्र सरसी पापनाशिनी ।
तत्र स्नानं मनुष्याणां सर्वारिष्टनिवारणम् ॥ ३ ॥

In which deśa, this Chandrapuṣkarṇi which destroys all the sins, that deśa would be pure. Taking bath in that Tank, will destroy all the hurdles and obstacles. Such is the capacity of Chandrapuṣkarṇi.

पुरा काश्यपशापेन निस्तेजस्कः कृतो विधुः ।
तत्सेवया महत्तेजः प्रत्यपद्यत नारद ॥ ४ ॥

Chandra lost all his splendour due to the curse of Kāśyapa earlier. Then that Chandra took bath at Chandra Puṣkarṇi and regained greater tejas and splendour in him.

प्रच्छायश्च सुगन्धिश्च पुन्नागस्तत्र तिष्ठति ।
पुरा चंद्रमसा राज्ञा प्रतिष्ठाप्य विवर्धितः ॥ ५ ॥

Earlier what was planted by Chandra and giving very good shade, is the 'Punnāga Vṛksha' is available there.

तं दृष्ट्वा मुच्यते पापैस्स्पृष्ट्वा लक्ष्मीमवाप्नुयात् ।
ज्ञानवान् स्यात्तमाश्लिष्य तस्मात्तमभिवादयेत् ॥ ६ ॥

By having darśan of that Punnāga Vṛksha, all the sins are cleared for the devotee. By touching the same, the devotee attains all wealth for him. By embracing that tree, the devotee attains very good Jñānam. Hence namaskārams have to be submitted to that Tree.

तच्छायायां कृतं दानं जपहोमसुरार्चनम् ।
पितॄणां पिंडदानं च महदक्षय्यमुच्यते ॥ ७ ॥

In the shade of that tree, whatever charities, Japa, Homa, Devatā Pūja, Piṇḍadāna to pitṛs, etc. are done, they will all bring very great phala in return.

पाराशर्यो महातेजास्तत्रास्ते मुनिसत्तमः ।
पुष्करः पुष्कराक्षश्च कुमुदः काम एव च ॥ ८ ॥

In that tree the great Mahā Muni, the great Tejasvi Paramātmā Śrī Vedavyāsa is present. The other devatās like Puṣkara, Puṣkarāksha, Kumuda, Kāma and others are also present worshipping Lord Śrī Vedavyāsa.

विष्णुपारिषदा ह्येते तीर्थं रक्षन्ति सर्वदा ।
वासुदेवेति देवस्य तत्र नाम प्रशस्यते ॥ ९ ॥

This Puṣkara and others are the security guards of Mahā Viṣṇu. They always guard this Chandra Puṣkarṇi Tīrtha. The name of God as 'Vāsudeva' is there as the most sacred one.

गणनाथं नमस्कृत्य स्नात्वाचम्य यथाविधि ।
कीर्तयित्वा वासुदेवं मंत्रमेनमुदाहरेत् ॥ १० ॥

Namaskārams should be submitted to the Gaṇapati there. Then bath should be taken. Then Āchamana should be performed. Then as per rules and regulations the name 'Vāsudeva' should be pronounced and then this Mantra has to be recited.

अशेषजगदाधार शंखचक्रगदाधर ।
अनुज्ञां देहि मे देव युष्मत्तीर्थनिषेवणे ॥ ११ ॥

The meaning of the Mantra is :

"Oh! the support of all the entire Jagat, holding Conch, Chakra, Gadā in your Hands, Oh! Deva, please grant permission to do sevā to your Tīrtha.

इत्युक्त्वा मूलमंत्रेण सूक्तेन पुरुषस्य वा ।
स्नात्वा संतर्पयेद्देवं वासुदेवेति नामतः ॥ १२ ॥

Like this, the mūla mantra should be recited or Purusha Sūkta mantra should be recited and then snāna should be done. Then the mantra 'Vāsudeva' nāma should be recited and Tarpaṇa should be given.

ऋषिं चंद्रमसं देवं गणनाथं तथैव च ।
दद्याच्च शक्तितो दानं सर्वपापापनुत्तये ॥ १३ ॥

Santarpaṇa should be done for ṛshis, Chandra and also for Gaṇapati. To clear off all the sins, charities and donations should be made, as per one's yogyatā (status and capacity).

तिलदानं विशेषेण तस्मिन्देशे प्रशस्यते ।
तत्र स्नानं च दानं च सर्वपापापनोदनम् ॥ १४ ॥

In that place, Tiladāna is highly appreciable. Taking holy bath at Chandra Puṣkarṇi, and doing charities, would remove all the sins.

पुरस्तात्तस्य तीर्थस्य बिल्वतीर्थं महामुने ।
कृतापचारो देवस्य पुरा वैरोचनेर्मखे ॥ १५ ॥

Opposite to that Chandra Puṣkarṇi Tīrtha, there is another Tīrtha called as 'Bilva Tīrtha'. In the earlier days, in the yāga of Bali Chakravarti, Śukrāchārya did offence with Lord Paramātmā Vāmana.

उशना किल तच्छान्त्यै तत्र तेपे महत्तपः ।
बिल्वश्च स्थापितस्तेन श्रीकरस्स च दर्शनात् ॥ १६ ॥

That Śukrāchārya did tapas under this tree, for getting rid off those sins. This Bilva tree was installed by that Āchārya there. By having darśan of that Bilva tree, all wealth and Aiśwarya would be gathered.

तत्रर्षिर्भार्गवो ज्ञेयो देवतां च कविः स्वयम् ।
श्रीनिवासेति देवस्य तत्र नाम प्रशास्यते ॥ १७ ॥

In that Bilva Tīrtha, Paraśurāma is the ṛshi. Śukrāchārya is the devatā. Here Paramātmā is called and worshipped by the name 'Srīnivāsa'.

कुमुदो गणनाथश्च तस्य तीर्थस्य रक्षकौ ।
तत्रापि रजतं देयं हिरण्यं च विशेषतः ॥ १८ ॥

Both Kumuda and Gaṇanātha are the security guards for this tīrtha. In that place, in special, gold as well as silver, are to be given in charity. They are the eligible articles.

असह्यानपचारांश्च क्षमते तत्र केशवः ।
तत्र स्नानं च दानं च ब्रह्महत्यापनोदनम् ॥ १९ ॥

Here Bhagawān would excuse even the henious offences which cannot be tolerated. Charities made here as well as the holy bath would clear off even the henious sins like Brahma-hatyā.

आग्नेय्यां दिशि तीर्थस्य जंबूस्तिष्ठति मामकः ।
असच्छास्त्राण्यहं पूर्वमाज्ञया परमेष्ठिनः ॥ २० ॥

Near Chandra Puṣkarṇi, towards Āgneya direction, there is a Tīrtha 'Jambu' (Śiva Tīrtha). Myself (that is Śiva) wrote as per the orders of Brahma, wrote bad Śaivāgamās.

प्राणयं तत्र तच्छांत्यै प्रातपं तप उत्तमम् ।
अहिर्बुध्निर्ऋषिस्तत्र देवताहं महेश्वरः ॥ २१ ॥

In order to wash off, the sins due to this act of writing, I did supreme penance there. There 'Ahirbudhni' is the ṛshi. Myself called as Maheśwara is the Devatā there, residing in that place.

सुनन्दो गणनाथश्च नामदेवस्य चाच्युतः ।
अन्नं प्रदेयं तत्रैव अच्युतः प्रीयतामिति ॥ २२ ॥

As stated already, 'Sunanda' and 'Gaṇanātha' are the security guards. The name of Bhagawān as Achyuta is very popular there. Let Lord Achyuta be pleased, like that, it has to be told and then annadāna should be done at this Jambu Tīrtha.

भक्तापचारमखिलं सहते तत्र वै हरिः ।
तत्र स्नानं च दानं चाप्यन्नदोषापनोदनम् ॥ २३ ॥

There also, Śrī Hari excuses all the defaults and offences committed by the devotees of Him. Both at that place as well as charities and donation done, would do all clear off the defects in the food articles consumed.

ततो दक्षिणतो वृक्षस्तिष्ठत्यश्वत्थ उच्छ्रितः ।
गत्वाऽहल्यां तपस्तत्र तेपे देवः शतक्रतुः ॥ २४ ॥

From there, towards the southern direction, there is a 'Aśwattha tree'. Lord Indra, did tapas here, in order to clear off the sins, committed by him, to Ahalayā.

ऋषिस्तु गौतमो नाम देवता बलसूदनः ।
अनंत नाम देवस्य तत्र तीर्थे प्रशास्यते ॥ २५ ॥

Here the Ṛshi is Gautama. Balasūdana is the devatā. In that Tīrtha, the Bhagawān is praised and worshipped by the name as 'Ananta'.

Note : In respect of Indra and Ahalyā episode, Tātparya Nirṇaya, Adhyāya 4 deals with it. There is no loss at all for Indra. This purāṇic story has to be understood in a qualified way, in terms of Śrī Āchārya's Nirṇaya.

नंदस्तु तस्य तीर्थस्य रक्षको गणनायकः ।
वस्त्रदानं विशेषेण ह्यनंतः प्रीयतामिति ॥ २६ ॥

Nanda and Gaṇanāyaka are the security guards for the Aśwattha Tīrtha. Here the 'Vastra' with the Saṅkalpa, that "Let Lord Ananta be pleased", is the supreme uttama dhāma.

कन्यादानं प्रशंसन्ति भगवत्प्रीतयेऽत्र वै ।
अगम्यागमनात्पापात्तत्र स्नात्वा विमुच्यते ॥ २७ ॥

Here, Kanyādāna done for the Bhagavat Prīti, is very very landable. By taking bath, in this holy tīrtha, the sins committed by touching other women will all be cleared off and would be washed away.

ततो दक्षिणतः पश्चात्पलाशस्तिष्ठति द्रुमः ।
गुहो मम सुतस्तत्र तपसा शक्तिमाप्तवान् ॥ २८ ॥

From there towards South, there is a palāśa tree. My son (that is Śiva's son, Guhā (namely Skanda) did penance here and earned lot of Śakti for him.

अहिर्बुध्निर्ऋषिस्तत्र देवता षण्मुखो गुहः ॥
गोविंदेति हरेर्नाम भद्रश्च गणनायकः ॥ २९ ॥

There is a Tīrtha near to that tree which is called as 'Palāśa Tīrtha' For that Tīrtha, 'Ahirbudhni' is the Ṛshi. My son (Śiva's son) Śaṇmukha is the Devatā. Here the name of Bhagavān, as 'Govinda' is praised and worshipped. Bhadra and Gaṇanāyaka are the security guards.

गौः प्रदेया विशेषेण गोविंदः प्रीयतामिति ।
तत्र स्नानं च दानं च संसर्गाघविनाशनम् ॥ ३० ॥

Donations of cows should be done with the intention that let 'Govinda' be pleased. By taking bath in this Tīrtha, and doing charities here, all the defects due to bad and wicked company would be redressed and would be liquidated.

प्रतीच्यां दिशि पुन्नागो विद्यते पादपोत्तमः ।
गत्वा तु कृत्तिकाः पूर्वं तत्र देवो हुताशनः ॥ ३१ ॥

Towards the west of Chandra Purṣkarṇi there is one supreme tree called 'Punnāga Vṛksha' Earlier, Agnideva reached Kṛttikā devatās.

तद्दोषशांतये तेपे तपः परमदुश्चरम् ।
ऋषिर्मरीचिस्तत्रोक्तो देवता हव्यवाहनः ॥ ३२ ॥

Due to that Agni had defects and drawbacks. In order to bring down and to get rid off, those doṣās, Agni devatā did severe penance at that place. There 'Marīchi' is the ṛshi. Agni devatā is the devatā.

श्रीपतिर्नाम देवस्य सुभद्रस्तीर्थरक्षकः ।
घृतं प्रदेयं तत्रापि प्रीणाति श्रीपतिः स्वयम् ॥ ३३ ॥

'Srīpati' is the nāma of God, which is very popular here. 'Subhadra' is the security guard for this Tīrtha. Here, charity of ghee should be done, with the declaration that, 'Let Śrīpati be pleased'. This would bring all fortunes to the doer.

परदारकृतात्पापात्तत्र स्नात्वा विशुध्यति ।
तत उत्तरतः पश्चाद्बकुलद्रुम उच्छ्रितः ॥ ३४ ॥

By taking bath here, the person would be free from the defect and sin of enjoyment of another's wife.

From here, towards the north, there is a huge tall 'Bakula Vṛksha'.

बृहस्पतिर्ऋषिस्तत्र देवतानां पुरोहितः ।
देवता च सहस्राक्षो नाम विष्णोश्च माधवः ॥ ३५ ॥

For the Tīrtha there, the great Purohit Śrī Bṛhaspatyāchārya is the Ṛshi. Indra is the Devatā. Viṣṇu's name as 'Mādhava' is popular there.

चंडको गणनाथश्च तस्य तीर्थस्य रक्षकः ।
तत्र वासः प्रदातव्यमायुषोऽभिविवृद्धये ॥ ३६ ॥

Chaṇḍaka and Gaṇanātha are the security guards. For extension of life and to live long tenure of life, here donations of Vastras have to be made.

तत्र स्नात्वा नरः शुध्येद्गोवधात्स्त्रीवधादपि ।
कदंब उत्तरे वृक्ष उत्तमो नाम वै हरिः ॥ ३७ ॥

When a person takes holy bath, then he would be exonerated from the sins of killing cow and woman.

From towards North, there is 'Kadamba' Tree. Here the name of Śrī Hari as 'Uttama' is popular.

ईजे हि जनकस्तत्र स तस्मादृषिरुच्यते।
देवतापद्मयोनिश्च गरुडस्तीर्थरक्षकः ॥ ३८ ॥

In this place Mahārājā Janaka once did yāga. Hence for the Tīrtha there, that Janaka only is the ṛshi. Chaturmukha Brahma is the devatā. Garuḍa is the protector of the tīrtha.

तत्र मृष्टं प्रदातव्यमन्नमारोग्यवृद्धये।
प्रतिग्रहकृतात्पापात्तत्र स्नात्वा विशुध्यति ॥ ३९ ॥

Here for Keeping good health, good 'Annadāna' has to be made. Here taking holy bath and receving the donations, that person is released from the sins.

तत उत्तरतः पूर्वमाम्रस्तिष्ठति पादपः।
ऋषिर्वसिष्ठस्तत्रोक्तो देवता च दिवाकरः ॥ ४० ॥

From there, towards North, there is a Mango tree. For the Tīrtha there, the ṛshi is Vasiṣṭha. Sūrya is the devatā.

हृषीकेशेति देवस्य तत्र नाम प्रशस्यते।
विष्वक्सेनो महातेजास्तस्य तीर्थस्य रक्षकः ॥ ४१ ॥

Here Paramātmā is known by the name 'Hṛshīkeśa' which is popular. Here Viśwaksena with great tejas is the security protector of the Tīrtha.

भूमिदानं प्रशंसन्ति तत्र साम्राज्यसिद्धये।
मातापितृकृतात्पापात्तत्र स्नात्वा विशुध्यति ॥ ४२ ॥

To obtain and region kingdom, charities of Land is popular here. By taking bath here with devotion, even the sins committed by the parents would be exonerated.

सर्वत्रैवमृषिं देवमधिदैवं गणाधिपम् ।
ब्रह्माणं सूर्यमिक्ष्वाकुं राघवं च विभीषणम् ॥ ४३ ॥

Like this, in all the Tīrthas, the respective ṛshi, the respective devatā, Gaṇapati, Brahmadeva, Sūrya, Ikṣvāku, Rāma, Vibhīṣaṇa.

उदकांजलिभिस्सम्यक्त्वां च मां चैव तर्पयेत् ।
जपहोमार्चनं दानं तथा ब्राह्मणतर्पणम् ॥ ४४ ॥

Yourself (Nārada) and also me (Lord Śiva) for all of them, by water arghya should be given and Tarpaṇam would be given there. Japas, homas, archanas, donations and charities, Brāhmaṇa Tarpaṇam,

तत्तन्नाम्ना हरेः कुर्यात्तत्प्रीतिं चाशिषं वदेत् ।
वाचयेद्ब्राह्मणांस्तत्र तत्तत्प्रीत्याशिषं बुधः ॥ ४५ ॥

All these things should be performed there, by pronouncing the names of Śrī Hari as indicated earlier. That should be done in order to earn His affection. From brāhmins, with love and affection, āsīrvādams should be received.

सर्वत्रैव तु कावेर्यां श्रीरंगेशं विशेषतः ।
स्नानकाले जपेन्मंत्रं सामशाखासु चोदितम् ॥ ४६ ॥

In the river Kāveri elsewhere other than in Śrīraṅgam, as well as Kāveri available in Śrīraṅgam, when holy bath is taken, the mantra found in Sāmaveda should be taken for Japa.

यद्यत्तीव्रं दुष्कृतं यच्च किंचिच्छारीरं यन्मानसं वाचिकं वा ।
सद्यः पुनीहि पयसामृतेन कवेरकन्ये मम शर्म यच्छ॥ ४७ ॥

The meaning of the mantra which begins as 'यद्यत्तीव्रं' is as under : "Oh, Kavera Kanyā, please clean me and make me

pavitra, by clearing all the sins committed by me through body (1) through mind (2) and through speech (3). Please totally destroy them and give me happiness''.

नारायणीयशाखायां दृष्टेयं वेधसा स्वयम् ।
प्रशंसा सह्यकन्यायाः पुंसां पापापनुत्तये ॥ ४८ ॥

The mantra was seen by Chaturmukha Brahma in order to remove the sins of the human beings and to protect them. This mantra which praises Kāveri is found in Nārāyanīya Śākhā. For this mantra, admittedly Chaturmukha Brahma is the ṛshi.

अष्टतीर्थसमीपे तामष्टवृक्षोपशोभिताम् ।
जुष्टां च विष्णुना पुण्यां चंद्रपुष्करणीं शुभाम् ॥ ४९ ॥

Chandra Puṣkaraṇi Tīrtha is surrounded by eight Tīrthas, eight trees and has the presence - sannidhāna of Viṣṇu which is very virtuous.

दृष्ट्वा स्पृष्ट्वा तथा स्नात्वा पीत्वा संप्रोक्ष्य वा पुनः ।
कीर्तयित्वा तथा श्रुत्वा मुच्यते सर्वकिल्बिषैः ॥ ५० ॥

This Chandra Puṣkaraṇi Tīrtha should be seen (1), should be touched (2), should be used for bath (3), should be drunk (4), should be sprinkled with respect (5), and then Kīrtan should be sung about it. Then such person is released for all sins and reaches Mukti.

अन्यत्रापि प्रदेशेषु यत्र कुत्र जलाशये ।
चंद्रपुष्करणीत्युक्त्वा स्नात्वा तस्यार्धभाग्भवेत् ॥ ५१ ॥

In some other place, where there are water sources, and when bath is taken there by pronouncing the name 'Chandra puṣkaraṇi', then the person would obtain half of the puṇyas which he would have secured by actually bath at Chandra Puṣkaraṇi.

एतेषु सर्वतीर्थेषु एकाह्नेन प्रदक्षिणम् ।
स्नात्वा प्रणम्य रंगेशं पुनाति दशपूरुषान् ॥ ५२ ॥

A person who surrounds all the eight Tīrthas on a single day. and then takes holy bath. in all of them and then has darśan of Lord Rangeśa Mahāprabhu. he would be saving at least 10 ancestors from all sins.

एकादश्यामुपोष्यैव द्वादश्यां स्नानमाचरेत् ।
तारयेदात्मनो वंश्यान् सप्तसप्तज सप्त च ॥ ५३ ॥

On Ekādaśi day, fasting should be done and on Dwādaśi day, holy bath should be taken. By doing that, the person saves and lifts up seven + seven + seven = 21 of his ancestors.

एतेषु पिंडदानं च गयाश्राद्धाधिकं भवेत् ।
अपि गोग्रासमात्रेण मोदन्ते पितरो दिवि ॥ ५४ ॥

The Piṇḍas offered in these tīrthas are superior to that of Gayāśrāddha. By offering a little food to the cows here, the pitṛ devatās enjoy happiness in the heavens.

एतच्छ्रीरंगमाहात्म्यं मयोक्तं तव नारद ।
एतावदेव वक्तव्यं श्रोतव्यं च महामुने ॥ ५५ ॥

Oh! Nārada, like this, thus far the mahimās of Śrīraṅga Kshetra have been narrated by me (Śiva) Oh! Mahāmuni, that much only I will be able to narrate. That much only will be able to be heard.

आविर्भावप्रभृत्येतदाकल्पान्तं विशेषतः ।
एतच्छ्रीरंगवृत्तांतः कच्चित्सम्यक्श्रुतस्त्वया ॥ ५६ ॥

Right from the beginning of Śrīraṅga and upto the end of Kalpa, all the stories connected to Śrīraṅgam have been heard by you well. Is it not ?

कच्चिद्व्यवसितश्चार्थसन्देहो विगतस्तव ।
कच्चिज्ज्ञाता भगवतो व्याप्तिर्विष्णोर्महात्मनः ॥ ५७ ॥

Whether the matters have been understood? Whether all doubts been cleared ? Whether the all pervasiveness of Śrī Viṣṇu, has it been understood.

श्री नारद उवाच— Śrī Nārada said :

नमोऽस्तु ते महादेव कृतकृत्योऽस्मि सांप्रतम् ।
सर्वज्ञस्त्वं दयालुस्त्वं तस्मादेतत्त्वयोदितम् ॥ ५८ ॥

Oh! Mahādeva, for you namaskārams are submitted. I am now satisfied and has become fully convinced. You know all. You are very merciful mūrty. Therefore only, your goodself has narrated all these to me, thus far.

श्रुतमेतदशेषेण मयैकाग्रेण चेतसा ।
श्रोतव्यं नान्यदस्तीह नमस्तुभ्यं नमो नमः ॥ ५९ ॥

What all said by your goodself have been heard by me with full attention. There is nothing left out to be heard.

For you, namaskārams,

श्री महेश्वर उवाच— Śrī Maheśwara said :

य एतद्रंगमाहात्म्यं वैष्णवेष्वभिधास्यति ।
स विष्णुं प्रीणयत्याशु सर्वकामफलप्रदम् ॥ ६० ॥

Whoever narrates this 'Raṅga Māhātmya' to Vaiṣṇavas, then he satisfies Lord Viṣṇu, who fulfills all the desires.

य एतत्कीर्तयेन्नित्यं नरः पर्वणि पर्वणि ।
आप्तोर्यामस्य यज्ञस्य फलं प्राप्नोति पुष्कलम् ॥ ६१ ॥

Whoever recites these mahimās at each Parvakāla, then he would gather the puṇya which he would get by the performance of 'आप्तोर्याम' yāga. Full benefit of that yāga, will be received by him.

मत्सन्निधौ विशेषेण सन्निधौ वा मुरद्विषः ।
वैष्णवानां समाजे वा कीर्तयित्वा सुखी भवेत् ॥ ६२ ॥

In the presence of me (Śiva) or in the presence of Viṣṇu or in the assembly of Vaiṣṇavas, when this is recited and narrated, then that person would attain Uttama Sukha.

नास्तिकाय न वक्तव्यं नाभागवतसन्निधौ ।
न चाशुश्रूषवे वाच्यं न विष्णुं योऽभ्यसूयति ॥ ६३ ॥

This Raṅga Māhātmyam should not be told to athesists. They should not be told to persons who have not served Guru and the haters of Viṣṇu. In the presence of avaiṣṇavas, it should not be told.

न च शूद्राय वक्तव्यं न त्वेव धनकांक्षया ।
नालसाय प्रदंभाय नासूयाय विशेषतः ॥ ६४ ॥

It should not be told to Śūdras, lazy people, haughty persons and also those who have prejudice. Those who after wealth only, to them also, it should not be told.

न वक्तव्यं न वक्तव्यं न वक्तव्यं महामुने ।
श्रोतव्यं च द्विजश्रेष्ठाद्विष्णुभक्ताद्विपश्चितः ॥ ६५ ॥

Oh Mahā Muni, this Raṅga Māhātmyam should not be narrated to those listed earlier. Definitely, it should not be told.

जितेन्द्रियाज्जितक्रोधान्निस्पृहान्निरुपद्रवात् ।
श्रुत्वेतद्रंगमाहात्म्यं विष्णुभक्तो विमत्सरः ॥ ६६ ॥

Devotee of Viṣṇu, uttama brāhmin, learned, controlled the indriyas, controlled anger, absence of desires in worldly pleasures, not having hurdles with him, such person will be eligible to narrate this māhātmyam. By hearing this sacred Raṅga Māhātmyam, he becomes a devotee of Viṣṇu and able to destroy pride and prejudice.

जित्वा क्रोधं च कामं च विष्णुमाप्नोति शाश्वतम् ।
पठन् शृण्वंस्तथा विप्रो विदुषामग्रणीर्भवेत् ॥ ६७ ॥

Then he would be able to conquer anger, and unwanted desires. Then he reaches the lotus pādas of Śrī Viṣṇu. Persons who hear this, read this, those brāhmins would become Uttama Vidwāns.

क्षत्रियो लभते राज्यं वैश्यश्च धनसंपदः ।
शूद्रोऽपि भगवद्भक्तिं योधको विजयी भवेत् ॥ ६८ ॥

Who ever reads this, and hears this, in case, he is a kshatriya, then he would obtain kingdom. Vaiśya hearing this, would get wealth. Śūdra will get devotion to Viṣṇu. Person going to battle field, would ıeturn with victory.

गर्भिणी जनयेत्पुत्रं कन्या विन्दति सत्पतिम् ।
शृण्वन्पठँल्लिखन्बिभ्रद्रंगमाहात्म्यमुत्तमम् ॥ ६९ ॥

Pregnant Woman will be blessed with good son. Unmarried girls would get good husbands. Whoever hears this Uttama Raṅga Māhātmya, whoever writes this Raṅga Mahātmya,

मुक्त्वा शुभाशुभे याति तद्विष्णोः परमं पदम् ॥ ७० ॥

इति श्रीब्रह्मांडपुराणे महेश्वरनारदसंवादे श्रीमद्रंगमाहात्म्ये
दशमोऽध्यायः ॥

श्रीरंगनाथः प्रीयताम् ॥

Would be exonerated from all sins and others which stand in the way and finally would reach, the uttama abode of Viṣṇu.

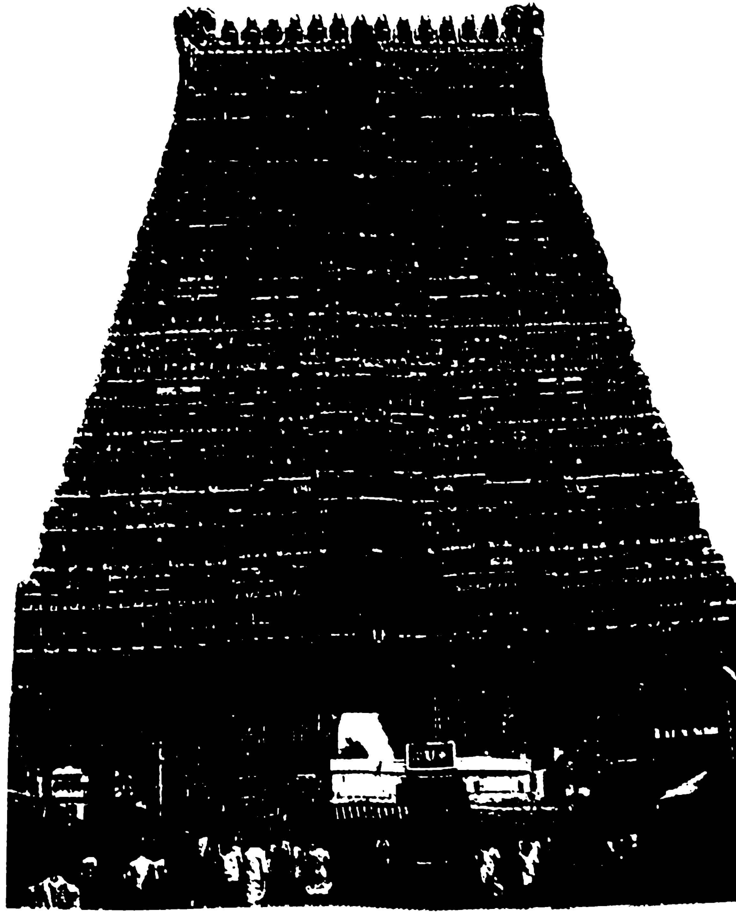
Like this, in Brahmāṇḍa Purāṇa, the conversation between Maheśwara and Sage Nārada, in Śrī Raṅga Mahātmya, the Tenth Adhyāya comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

* * *



मत्तः परतरं नान्यत् किञ्चिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥



Newly built Raṅga Gopuram in recent years
Entrance for the first Prākāra.

रंगस्तोत्रमिदं पुण्यं प्रातःकाले पठेन्नरः ।
कोटिजन्मार्जितं पापं स्मरणेन विनश्यति ॥

॥ श्री रंगनाथाय नमः ॥

॥ अथ प्राकारप्रदक्षिणविधिः ॥

गरुड उवाच—

भगवन्सर्वलोकेश कृपालो कमलासन ।
श्रुतं मया त्वन्मुखाब्जात्तीर्थानां वैभवं शुभम् ॥ १ ॥

पुनरेव तु पृच्छामि प्रदक्षिणविधिं विधे ।

ब्रह्मोवाच—

विष्णुवाह प्रवक्ष्यामि शृणु रंगेशवैभवम् ॥ २ ॥

विमानं रंगनाथस्य माहात्म्यं च तथा शृणु ।
कावेर्या मध्यभागे तु चंद्रपुष्करिणीतटे ॥ ३ ॥

चतुर्दिशं चतुर्द्वारं तस्य देवालयस्य च ।
आभिमुख्ये रंगधाम्नो द्वारमेकं विशिष्यते ॥ ४ ॥

मोक्षार्थी पापनिर्हारी प्रदक्षिणमथाचरेत् ।
तां दिशं तु समारभ्य रंगनाथं प्रणम्य च ॥ ५ ॥

विष्वक्सेन महाबाहो अनुज्ञां दातुमर्हसि ।
प्रदक्षिणार्थं देवस्य त्वां नमामि पुनः पुनः ॥ ६ ॥

पक्षीन्द्रानेन मंत्रेण प्रणम्य तदनुज्ञया ।
दिक्पालाय च कालाय जयाय विजयाय च ॥ ७ ॥

वासुदेवाय श्रीभूम्यां चतुर्व्यूहाय शार्ङ्गिणे ।
शक्त्यादि द्वादशाभ्यश्च आत्मादि ब्रह्मरूपिणे ॥ ८ ॥

नमस्कृत्य च सर्वेभ्यो नैर्ऋतीं दिशमाव्रजेत् ।
तत्कोणाधिपतिं देवं कुमुदं कुमुदाक्षकम् ॥ ९ ॥

रंगेशं च प्रणम्याथ प्रतीचीं दिशमाव्रजेत् ।
ततः पर्जन्यदिक्पालमूर्तये ब्रह्मणे तथा ॥ १० ॥

पुष्कराय च कालाय पुष्कराक्षाय ते नमः ।
ततो वायुदिशं गत्वा तत्कोणे वायवे नमः ॥ ११ ॥

गरुडाय च दुर्गायै सरस्वत्यै ह्रियै नमः ।
उत्तरद्वारि पक्षीन्द्र रंगेशं प्रणमेद् बुधः ॥ १२ ॥

दिक्पालाय कुबेराय गणाधिपतये तथा ।
शार्ङ्गिणे वासुदेवाय श्रीनिवासाय वै नमेत् ॥ १३ ॥

तत ईशानदिग्भाग ईशानं प्रणमेच्च वै ।
इंद्रचंद्रमसं चैव बलं च प्रबलं तथा ॥ १४ ॥

रंगेशं च नमो ब्रह्मन् सर्वाभीष्टप्रदायम् ।
ततः पूर्वदिशं गत्वा तत्कोणे द्वारि वै नमेत् ॥ १५ ॥

दिक्पालाय सुरेन्द्राय नन्दाय च सुनंदाय च ।
हयशीर्ष्णे नृसिंहाय प्रणमेत्पक्षिणां वर ॥ १६ ॥

तत आग्नेयकोणे तु अग्नये प्रणमेद् बुधः ।
गरुडाय नमेद्देव ईशानाय नमेत्तथा ॥ १७ ॥

अश्विभ्यां पद्मनाभाय क्रमेण प्रणमेद् बुधः ।
ततो दक्षिणदिग्भागे यमाय प्रणमेदथ ॥ १८ ॥

कीर्त्यै स्फूर्त्यै च मायायै रामाय प्रणमेत्तथा ।
विभीषणाय च नमेदेवं वै प्रणमेद् बुधः ॥ १९ ॥

पूर्ववत्सन्निधिं गत्वा तत्प्रीत्यै च समर्पयेत् ।
ततोऽन्तःप्रविशेत् प्राज्ञ अभिवादनपूर्वकम् ॥ २० ॥

पूर्वोक्तेन क्रमेणैव गत्वा तत्र हरिं स्मरन् ।
द्वात्रिंशत्संख्यया देवं नमस्कुर्याच्चु नामभिः ॥ २१ ॥

ततोऽन्तःप्रविशेद्देशं पूर्ववत्प्रणमेद् बुधः ।
चतुर्दिशं प्रणम्यैवं रंगेशं वीक्ष्य वार्प्य च ॥ २२ ॥

पूजयित्वा यथाशक्ति गंधमाल्यानुलेपनैः ।
आचार्यं पूजयेद्भक्त्या वस्त्रगंधानुलेपनैः ॥ २३ ॥

नूत्नं वस्त्रं प्रदातव्यं पितृणां तृप्तयेऽण्डज ।
जीर्णवस्त्रप्रदानेन पितरो यान्त्यसद्गतिम् ॥ २४ ॥

उदकुंभः प्रदातव्यो देवर्षिपितृतृप्तये ।
सुवर्णस्य प्रदानेन गयाश्राद्धफलं भवेत् ॥ २५ ॥

सुमंगल्यैश्शूर्पयुग्मं दद्यान्मांगल्यसिद्धये ।
कुटुंबिनं भोजयीत ब्राह्मणं श्रोत्रियं शुचिः ॥ २६ ॥

सप्तावरान् ब्राह्मणांश्च भोजयेद्भक्तिपूर्वकम् ।
रात्रौ स्वपेद्भूमितले ब्रह्मचर्यव्रतं चरन् ॥ २७ ॥

एवं कृते पक्षिराज संपूर्ण फलमश्नुते ।
सर्वयज्ञेषु यत्पुण्यं सर्वतीर्थेषु यत्फलम् ॥ २८ ॥

सर्वदानेषु यत्पुण्यं तत्फलं भवति ध्रुवम् ।
पक्षान्ते विष्णुनक्षत्रे एकादश्यां च वैधृतौ ॥ २९ ॥

जन्मर्क्षे यमनक्षत्रे पितृणां च दिने तथा ।
विशेषेण तुलामासे मृगोवरि तथांडज ॥ ३० ॥

प्रदक्षिणं तु यः कुर्यान्मृत्युपाशात्स मुच्यते ।
सप्तसागरपर्यन्तसप्तद्वीपवतीभुवः ॥ ३१ ॥

प्रदक्षिणेन यत्पुण्यं तत्पुण्यफलमाप्नुयात् ।
विद्याकामो लभेद्विद्यां धनकामो लभेद्धनम् ॥ ३२ ॥

पुष्टिकामो लभेत्पुष्टिं श्रीकामः श्रियमाप्नुयात् ।
कन्याकामो लभेत्कन्यां राज्यकामस्तु राज्यवान् ॥ ३३ ॥

प्रदक्षिणादिकालेषु मौनी रंगं स्मरेद् ध्रुवम् ।
भुक्त्वा न गच्छेत्सायाह्ने मध्याह्ने नापराह्णके ॥ ३४ ॥

दुष्टसंगतिदुर्वृत्तदुर्लापजनवर्जितः ।
जलहस्तः स्वयं कुर्याद्वाचा ब्रह्म शनैर्वदन् ॥ ३५ ॥

न शूद्रभाषणं कुर्यान्नोच्छिष्टं स्वपदा स्पृशेत् ।
प्राकाराणां भृगोवरि सपत्नीकः प्रदक्षिणम् ॥ ३६ ॥

यः करोति स आप्नोति स्वर्गं मोक्षं सुखानि च ।
किमन्यदिच्छसि श्रोतुं तत्सर्वं वद सांप्रतम् ॥ ३७ ॥

इति गारुडपुराणे श्रीरंगनाथप्राकारप्रदक्षिणविधिः ॥

* * *



Śrī Raṅganāthāya Namaḥ

Prākāra Pradakshiṇa Vidhi

(as in Garuḍa Purāṇa)

At "Raṅga Kshetra"- this "Prākāra Pradīkshaṇa" is a very good sevā that should be offered to Śrī Raṅganātha at Śrīraṅgam. A devotee offering such sevā is sure to attain Moksha and have the darśan of Vaikuṇṭha with the seven prākāras. This great temple at Śrīraṅgam is based and built only on the description of Vaikuṇṭha.

(2) 'Garuḍa Purāṇa' is one of the *Sātwika* Purāṇa written by Śrī Vedavyāsa, Lord incarnate and Jñāna-avatāra Mahāprabhu. This humble author has given the 37 verses from that pious Purāṇa for the benefit of the devotees. This is because, even in case, one is unable to go to that kshetra and submit this sevā or for any other reason, then by doing Pārāyaṇa of this sacred stotra consisting of 37 verses, he would be able to amass such puṇyas automatically.

(3) This is a discussion between Garuḍa and Chaturmukha Brahma. To hear the mahimās of Śrī Raṅganātha, from the mouth of Chaturmukha Brahma, and to read the same, one has to have meditated on Śrī Hari-Vāyugaḷu for many past births and anugraha of elders / Jñānins.

Garuḍa says :

Oh! Bhagawān, you are the Master of all the worlds, you are the most merciful Devatā, you are seated on the lotus flower. From you, I had heard earlier the mahimās of various tīrthas and their maṅgala qualities.

Again, I ask before goodself regarding the rules to be observed for doing sevā of Pradakshiṇā.

Brahma Spoke :

Oh! Chariot of Viṣṇu, Garuḍa, I shall tell about the mahimās of Raṅgeśa and hear the same.

(3) I shall also narrate about the glories of 'Raṅga Vimāna' and that also you can hear from me. In the middle of the river Kavery, on the banks of Chandrapuṣkariṇi.

(4) The Temple is there with 14 entrances in all the directions. In that there is a very important one, which is called as 'Raṅgadhāmna' - entrance.

(5) The Pradakshiṇa is submitted to attain Moksha as well as to eradicate all the sins committed. From the direction, to begin, and Śrī Raṅganātha should be prostrated.

(6) First to start, permission has to be sought for, from the devotees of Śrī Raṅganātha called as 'Vishvaksena'. In order to do sevā of Pradakshiṇa to Śrī Raṅganātha, again and again namaskārams are submitted to him.

(7) By the Mantra the King of birds Garuḍa should be prostrated and permission should be sought for, from him also.

Then the ślokas 7 and 8 and 9 to be recited with great devotion.

Then the direction of प्रतीची, then Vāyu दिशि, and then to reach the North entrance.

(12) उत्तरद्वारि पक्षीन्द्र रंगेशं प्रणमेद् बुधः ।

Then in the 14th śloka about Īśānya direction is explained.

(15) In this verse about the sevā at Eastern direction is explained.

(18) Deals with the sevā, at the southern direction.

Then upto the 22nd verse, the sevā by Pradakshiṇa and namaskārams are explained.

(23) Then the learned Āchārya brāhmin should be worshipped with Chandana, flowers, clothes and others.

(25) By giving charity of gold, the person acquires the puṇya equivalent to that of performing śrāddha at Gayā.

(31) and (32) describe about the puṇya phala due to this pradikshaṇa.

(34) While submitting this pradakshaṇa one should be silent and should remember Raṅga Prabhu always in his mind. It should not be performed after meals in the afternoon, or in the evening. It should be done in the morning, before taking anything.

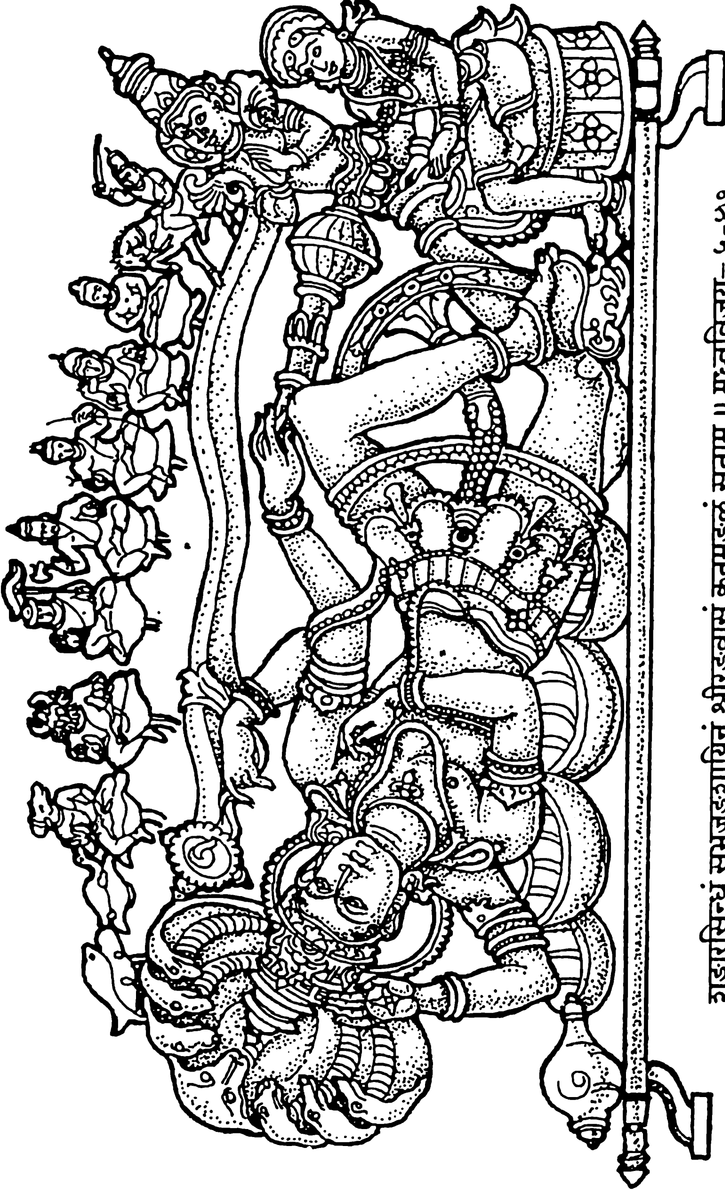
(37) Whoever devotee does like this, he gets Swarga, Moksha and other comforts as per his status. Whatever else you wish to hear Garuḍa, you can tell them fully before me. Like this Chaturmukha Brahma did Anugraha to Garuḍa and through him for all of us.

I humbly appeal to the devotees to read this "प्राकारप्रदक्षिण-विधिः" at least once a day, which would bring the puṇya of having done such sevā to Lord Śrī Raṅganātha.

Om Śrī Kṛṣṇārpaṇmastu.

* * *





शृङ्गारसिन्धुं सभुजङ्गशायिनं श्रीरङ्गवासं कृतमङ्गलं सताम् ।। मध्वविजय– ५-४७

Śrī Raṅganātha is an Ocean of beauty and resting on Śesha Rūpa, and Śrīmad Ācharya did Namaskārams to Him with great devotion.

Śrī Uttarādhi Mutt, Śrīraṅgam

Śrī Uttarādi Mutt is at East Chitra Street, Śrīraṅgam, immediately after Śrī Raṅganātha swāmy temple in the first outer prākāra.

At the first floor, there is a temple for Śrī Lord Hanumān. This was installed by the great Tirukoilur Tapasvi, Śrī Śrī 1008 Śrī Raghūttama Tīrtha. Tradition says that Śrī Raghūttama wrote His works called as 'Bhāvabhoda' by sitting near the lotus feet of Śrī Hanumān and by seeing Raṅga Vimāna Śrī Vāsudeva Mūrty, through the window (This can be seen even now). Śrī Swāmy indicated that by the grace of Śrī Hanumān only, Śrī Vāsudeva can be seen and Mokṣa can be attained.



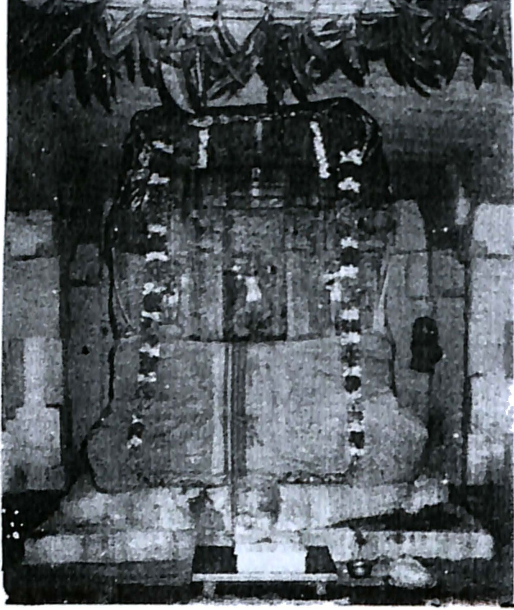
Śrī Hanumān
installed by Śrī Śrī 1008 Śrī Raghūttama Tīrtha Mahān, at Śrīraṅgam.

Śrī Vyāsarāja Mutt, Śrīraṅgam

At the holy Kshetra, Śrīraṅgam, at Śrī Vyāsarāja Mutt, there are five Bṛndāvans of the holy saints belonging to the Paramparā of Śrī Vyāsarāja.

Śrī Śrī 1008 Śrī Lakshmīnātha Tīrtha Mahān

1640 A.d. to 1665 A.D. (Tentatively 1665)



नाथमानेष्टमन्दारः श्रीनाथस्मरणादरः ।
लक्ष्मीनाथगुरुर्भूयात् मन्मनोऽभीष्टसिद्धये ॥

Śrī Śrī 1008 Śrī Lakshmīnātha Tīrtha was the successor of Śrī 1008 Śrī Vidyā-Vallabha Tīrtha, was the author of 'Prabhāta Pañchaka Stotram'. Śrī Lakshmīnātha Tīrtha was a very learned and distinguished scholar. The said holy saint had written an erudite commentary for the famous and difficult work of Śrī Vyāsarāja by name 'Nyāyāmṛta'. Śrī Swāmiji's disciple by name 'Kuṇḍala Giri Sūri' - a very talented scholar has also commented on Nyāyāmṛta. Śrī Swāmiji refers to Śrī Yādavendra as his teacher.

It is ascertained that Śrī Yādavendra was the sister's son of Śrī 1008 Śrī Sudhīndra Tīrtha, who was the Guru of Mantrālaya Mahā-prabhu. The Bṛndāvan of Śrī Yādavendra is on the banks of Kṛṣṇa river in Āndhra in the village by name 'Mudumala'. This saint Śrī 1008 Śrī Yādavendra had also written a commentary on Nyāyāmṛta of Śrī Vyāsarāja Tīrtha.

Since, unfortunately much records are not available, the year has been fixed as 1640-1665 A.D for the occupation of pontifical seat for this holy saint. Śrāvaṇa Śuddha Trayodaśi is the Ārādhanā day of this holy saint.

Śrī Swāmiji was the 7th in succession from Śrī Vyāsarāja Tīrtha. He was the recipient of grants from the famous Tirumala Naikka (Madurai 1623 to 1659). Śrī Swāmiji also received another grant from the last Emperor of Vijayanagar by name Śrīrangā-chārya the third (1642 to 1667).

Śrī Śrī Swāmiji was the Parama Guru of Śeshachandrikā-chārya, who was the 10th Pontiff from Śrī Vyāsarāja Tīrtha.

Śrī Śrī 1008 Śrī Lakshmīpati Tīrtha, Śrīraṅgam



Śrī 1008 Śrī Lakshmīpati Tīrtha succeeded the pontifical seat of Śrī Vyāsarāja Mutt, after Śrī Śrī 1008 Śrī Lakshmīnātha Tīrtha. Śrī Swāmiji in the year 1690 received a grant from Raṅga Kṛṣṇa Mutt Cirappa, a Chieftan of Madurai Nāyakas. Śrī Swāmiji's successor was Śrī 1008 Śrī Lakshmīnārāyaṇa Tīrtha.

Kartik Śuddha Ekādaśi is the Ārādhanā day of this holy saint.

लक्ष्मीनाथाब्धिसंभूतो लक्ष्मीपत्याख्यचन्द्रमाः ।
साधुसंदोहकुमुदामोदः संपातु नः सदा ॥

* * *

Śrī Śrī 1008 Śrī Lakshmīnidhi Tīrtha

1716 A.D. (Tentatively)



Śrī 1008 Śrī Lakshmīnidhi Tīrtha was the first disciple of Śrī Śesha Chandrikāchārya. But Śrī Swāmiji did not succeed to the Pīṭha, since he left the world during the life time of his Guru.

There is a record that Śrī Swāmiji was honoured as a junior saint of Śrī Śrī 1008 Śrī Lakshmīpati Tīrtha by Chokkanātha Nāyaka of Madurai (1705-31). The grant relates to vast landed properties in the city of Madurai and right to collect toll gates for the goods from Rāmeśwaram.

Charama śloka is not known and also the actual ārādhana day and so Yati Mahālaya day (Bhādrapada Kṛṣṇa Dwādaśi is celebrated).

* * *

Śrī Śrī 1008 Śrī Vidyā Śrīdhara Tīrtha



दुर्वादिमत्तमातङ्गकण्ठीरव उदारधीः ।
विद्याश्रीधर योगीश श्रेयसे भूयसेऽस्तु मे ॥

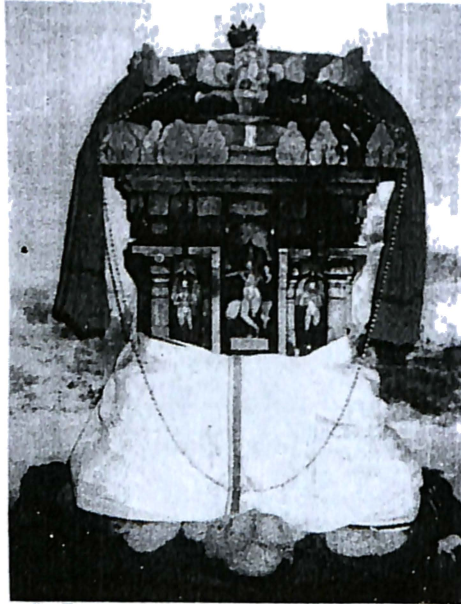
चैत्रकृष्ण चतुर्दशी आराधनादिनम्

Śrī Śrī 1008 Śrī Vidyā Śrīdhara Tīrtha was in Pīṭha for three years only. His Guru was Śrī Śrī 1008 Śrī Vidyā Sindhu Tīrtha. There was a royal grant in 1863 A.D. in the name of the Guru. Śrī Swāmiji was an able administrator and was highly liberal in honouring Paṇḍits. His successor was Śrī 1008 Śrī Vidyāśrīnivāsa Tīrtha.

* * *

Śrī Śrī 1008 ŚrīVidyā Vāridhi Tīrtha

(1916-1940 A.D)



Śrī Śrī 1008 Śrī Vidyā Vāridhi Tīrtha succeeded the celebrated saint Śrī Śrī 1008 Śrī Vidyāratnākara Tīrrtha who was one of the most renounced and distinguished pontiffs of the Vyāsarāja Mutt. Śrī 1008 Śrī Vidyā Prasanna Tīrtha succeeded Śrī 1008 Śrī Vidyā Vāridhi Tīrtha who was the son in pūrvāśrama of Śrī 1008 Śrī Vidyā Ratnākara Tīrtha.

Śrī 1008 Śrī Vidyā Vāridhi Tīrtha occupied the Pīṭha for 24 years. He built a new Mutt at Vyāsarāja pura when the old Mutt at

Sosale was damaged by the floods of Kāveri. At the ripe old age. Śrī Swāmiji reached Śrīraṅgam and entered Bṛndāvan in that holy kshetra.

Bhādrapada Śuddha Pañchami is the Ārādhanā day.

श्रीकृष्णांघ्रियुगासक्तमानसो यतिसत्तमः ।
श्रीमद्-विद्यावारिधिर्मे गुरुर्भूयात् अभीष्टदः ॥

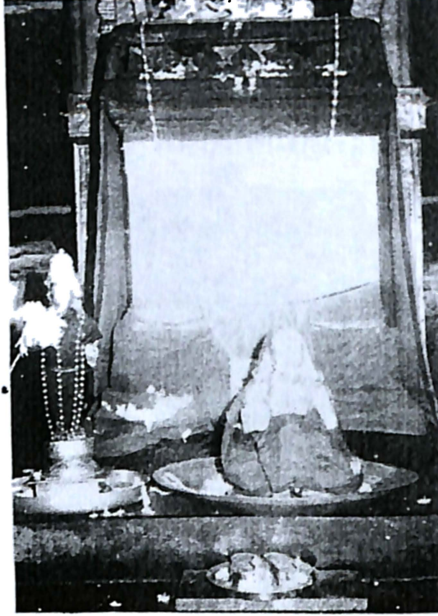
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Silver Ratha for Śrī Hanumān at Śrī Vyāsarāja Mutt, Śrīraṅgam.

Śrī Śrī 1008 Śrī Sumatīndra Mutt
(Śrī Rāghavendra Swāmi Mutt) Śrīraṅgam

Here in this holy place, one can have darśan of five Bṛndāvans. One is Mantrālaya Mahān's Mṛttikā Bṛndāvan.



पूज्याय राघवेन्द्राय सत्यधर्मरताय च ।
भजतां कल्पवृक्षाय नमतां कामधेनवे ॥ १ ॥
दुर्वादिध्वान्तरवये वैष्णवेन्दीवरेन्दवे ।
श्रीराघवेन्द्रगुरवे नमोऽत्यन्तदयालवे ॥ २ ॥
श्रीसुधीन्द्राब्धिसंभूतान् राघवेन्द्रकलानिधीन् ।
सेवे सद्ज्ञानसौख्यार्थं सन्तापत्रयशान्तये ॥ ३ ॥
अघं द्रावयते यस्माद्वेङ्कारो वाञ्छितप्रदः ।
श्रीराघवेन्द्रयतिस्तस्माल्लोके ख्यातो भविष्यति ॥ ४ ॥
मूकोऽपि यत्प्रसादेन मुकुन्दशयनायते ।
राजराजायते रिक्तो राघवेन्द्रं तमाश्रये ॥ ५ ॥

Mantrālaya Mahāprabhu has done wonderful sevā to Śrī Śrī 1008 Śrī Jayatīrtha Mahān and to Śrīmad Āchārya. Contribution to vedānta by that Mahān is very very vast. No doubt that the Mahān is Śrī Prahalāda Mahārāj. His work called 'Prātaḥ Saṅkalpa Gadya' is a fine and unique work which brings to the devoted public that without the grace of Mukhyaprāṇa, Paramātmā will never consider the case. In fact, the entire Vedānta's cardinal dictum is only this. The help done by this great Mahān is extra-ordinary and is beyond one's capacity to narrate.

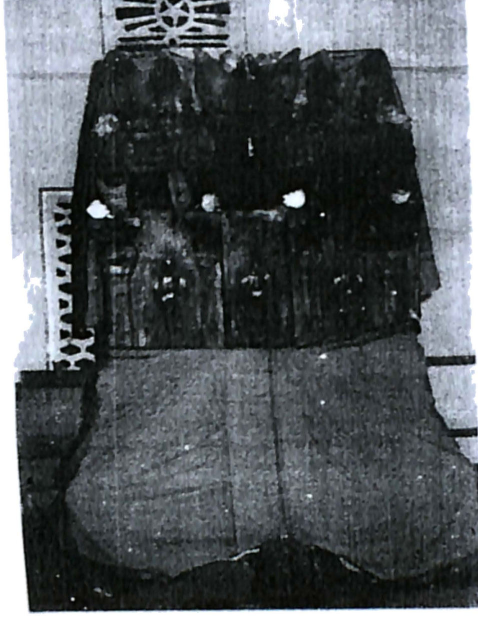
Since Śrīraṅgam has famous and pious river Kāveri and Chandrapuṣkariṇi Tīrtha, the work, consisting of only eight śloka dealing with the hierarchy of rivers, by that Mahān is reproduced for the benefit of devotees, so that they can recite when they take bath daily and amass virtues to their credit.

विष्णुपादाब्जसंभूता गंगा सर्वाधिका मता ।
ततो गोदावरी न्यूना कृष्णवेणी ततोऽधमा ॥ १ ॥
स्वामिचन्द्रापुष्करिण्यौ मानसं च सरोवरम् ।
कृष्णवेण्याः समास्ताभ्यः कावेरी च सरस्वती ॥ २ ॥
हीनेऽन्योन्यसमे ताभ्यामूना च सरयू तथा ।
तुंगभद्रा समा तस्याः कालिन्द्यूना ततोऽधमा ॥ ३ ॥
नर्मदा सिंधुसरितौ तत्समा भवनाशिनी ।
ततः कुमुद्वती नीचा ततो नीचा मलापहा ॥ ४ ॥
ताम्रपर्णी भीमरथी वंजुला च पिनाकिनी ।
पृथक् सागरगामिन्यो नद्यो भीमरथीसमाः ॥ ५ ॥
ततोऽन्या सरितो नीचास्तटाकाश्च ततोऽधमाः ।
ततो नीचाः पुष्करिण्यो देवखाताश्च तत्समाः ॥ ६ ॥
ततो वाप्योऽधमास्ताभ्यः कूपाः सर्वाधमाः मताः ।
स्वोत्तमार्घ्यं प्रदातव्यमवरासु न चान्यथा ॥ ७ ॥
राघवेन्द्रेण यतिना ब्रह्माण्डाख्यपुराणगः ।
इत्युद्धृतः सारभागो नदीनीचोच्चसूचकः ॥ ८ ॥

॥ इति श्रीराघवेन्द्रयतिकृत नदीतारतम्यस्तोत्रं संपूर्णम् ॥ श्रीकृष्णार्पणमस्तु ॥

Śrī Śrī 1008 Śrī Yogīndra Tīrtha Mahān

1671-1688 A.D



Śrī Mantrālaya Mahān, in his pūrvāśrama, had a brother by name Śrī Gururājāchārya, who was elder to him. This Gururājāchārya had three grandsons by names :

(1) Śrī Venkaṇṇāchārya.

(2) Śrī Vāsudevāchārya

(3) Śrī Muddukṛṣṇāchārya.

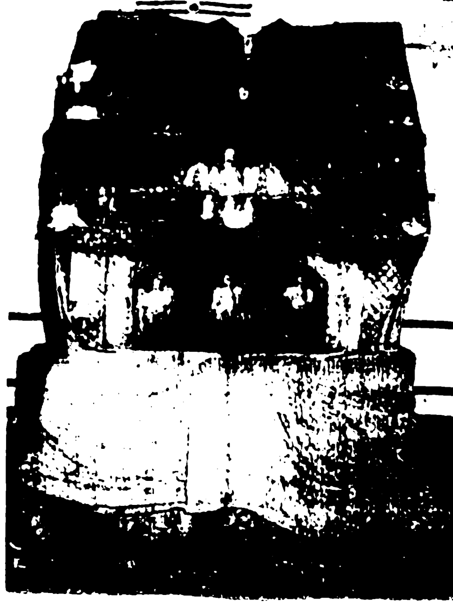
It is a beauty that all of these great persons became the saints of Śrī Rāghavendra Mutt.

Śrī Venkaṇṇāchārya became Śrī Śrī Yogīndra Tīrtha, being the immediate successor of Śrī Rāghavendra Mahāprabhu.

* * *

Śrī Śrī 1008 Śrī Sumatīndra Tīrtha, Śrīraṅgam

(1692-1725 A.D.)



Śrī Śrī 1008 Śrī Sumatīndra Tīrtha, the most holy and respectable saint of Śrīraṅgam (hereinafter referred to as Swāmiji) is the third saint after Śrī 1008 Śrī Rāghavendra Mahāprabhu.

Mantrālaya Mahān, had in his pūrvāśrama an elder brother by name Śrī Gururājāchārya. That brother had three grandsons, and all of them became the holy saints of the Mutt one after another following Śrī Mantrālaya Mahān.

The first grandson by name Śrī Venkaṇṇāchārya became to immediate successor of Śrī Rāghavendra Swāmi Mahān by name Śrī Yogīndra Tīrtha.

Then the second grandson by name Śrī Vāsudevāchārya became the next successor to him by name Śrī Śrī 1008 Śrī Surīndra Tīrtha (A.D. 1688 to 1691).

Then the next grandson by name Śrī Muddu Kṛṣṇāchārya took āśrama from (his brother) Śrī Śrī 1008 Śrī Surīndra Tīrtha.

Śrī Swāmiji was most fortunate in getting early education from Śrī Rāghavendra Tīrtha directly. No doubt, Śrī Swāmiji became a great scholar in Vedānta, Tarka, Vyākaraṇa and Mīmāṁsā as well as in other branches also. He was a born poetic genius.

Śrī Swāmiji wrote number of works and here details of the same in brief are submitted.

(1) Bhāvaratna Kośa

This is a splendid commentary on Prameya Dīpikā of Śrī Jayatīrtha Mahān (which is a commentary of Gītā Bhāṣhya of Śrīmad Āchārya).

(2) Ṛg-Bhāshya Commentary

This is a commentary on the work of Śrīmad Āchārya by name Ṛg-Bhāshya dealing with a portion of Ṛgvedas.

(3) Commentary on Brahma Sūtra Bhāshya

Śrī Swāmiji wrote a commentary on the Bhāshya of Śrīmad Āchārya on Brahma Sūtras.

(4) Commentary on Tattwa Prakāśikā

This is a work relating to a commentary on Tattwa Prakāśikā of Śrī Jayatīrtha Mahān.

(5) Vākyārtha Ratnakośa

This is a commentary on Śrīman Nyāya-Sudha of Śrī Jayatīrtha.

(6) Adhikaraṇa Ratnamālā

This is a splendid work on Paravidyā and the 222 adhikaraṇas have been sammarised with Pūrvapaksha and Siddhānta.

(7) Commentary on Tantrasāra

Śrī Swāmiji wrote a commentary on Tantrasāra of Śrīmad Āchārya.

(8) Yogīndra Tārāvali

This is a small work in praise of his Parama Guru Śrī Yogīndra Tīrtha.

(9) Rāma Tārāvali

(10) Rāma Daṇḍaka - In praise of Śrī Rāma.

(11) Narasiṁha Stuti

(12) Madhu Dhārā

This is a commentary on Alaṅkāra Mañjari of Śrī Śrī Sudhīndra Tīrtha, Guru of Mantrālaya Mahān.

(13) Rasika Rañjani

This is a commentary on 'Uśā Haraṇa' written by ancient Tīkākāra Śrī Trivikrama Paṇḍitāchārya.

(14) Commentary on Vyāsarāja Vijaya

The original work was done by Śrī Vijayīndra Tīrtha of Kumbhakoṇam.

(15) Commentary on Subhadrā-Pariṇaya

The original was made by Śrī Vijayīndra Tīrtha, Mahān of Kumbhakoṇam.

(16) Commentary on Abhinava Kādambarī

(17) Yogīndra Vijaya - A work on his Parama Guru

(18) Chakrabala - Prabandha

(19) Sāha-Vijaya

Śrī Swāmiji from 1693 onwards was an extensive dig-vijaya and propagated Dwaita Vedānta philosophy and also gave clear cut criticisms on other schools opposed to Śrīmad Āchārya. Śrī Swāmiji in the year 1698 A.D received grants and the village of Ayirdharma and other concessions from the queen Rāṇi Mangamma of Madurai. Śrī Swāmiji was friendly with the King and was greatly honoured by that King ruler Sāhaji I (1684-1670) of Tanjāvur.

In the South. Śrī Swāmiji visited Ārṇi and in that place there lived a jāgirdār by name Swabhānu Rāya. By doing Kāli Upāsanā and other prohibited methods, he had acquired lot of ability for debates. He became arrogant and used to insult all scholars. This was repeated by him with Śrī Swāmiji who was defeated within seconds by Śrī Swāmiji. But the Jāgirdār never kept silent and challenged Śrī Swāmiji on Kavitā proficiency. Immediately Śrī Swāmiji showed his profound proficiency in politic calibre and countered the Jāgirdār with a devastating reply as follows :

अनाराध्य कालीमनास्वाद्य चौळीं
विना मंत्रतंत्रे ऋते शाब्दचौर्यात्।
प्रपंचे प्रसिद्धप्रबन्धं विधातुं
विरिंचप्रपंचे मदन्यः कवि कः ?

This was the introduction given by Śrī Swāmiji to the haughty Jāgīrdār.

Then Śrī Swāmiji visited many holy pilgrim centres and reached Mantrālayam.

Had darśan of his vidyāguru as well as Guru of his Parama Guru. Then Śrī Swāmiji came down to Śrīraṅgam to have darśan of Śrī Raṅganātha Mahāprabhu.

In Tradition, it is found that Śrī Swāmiji installed Śrī Āñjaneya Mūrty in the temple of Śrī Raṅganātha where the golden Dhwajastambha now stands.

Śrī Swāmiji was very famous in the south at Karnataka, Tamilnadu, Andhra and was respected by all the kings.

This powerful and respectable Śrī Swāmiji's Bṛndāvan is at Śrīraṅgam to bless all the devotees. (Near to this, the Mṛttikā Bṛndāvan of Mantrālaya Prabhu is there).

His Parama Guru Śrī Yogīndra Tīrtha's Bṛndāvan is also there. Further his successor is Śrī Upendra Tīrtha and that Bṛndāvan is there. Further the Bṛndāvan of Śrī Śrī Munīndra Tīrtha is also there.

This place is called as 'Dakṣiṇa Mantrālaya' due to the presence of these holy saintly Mahāns.

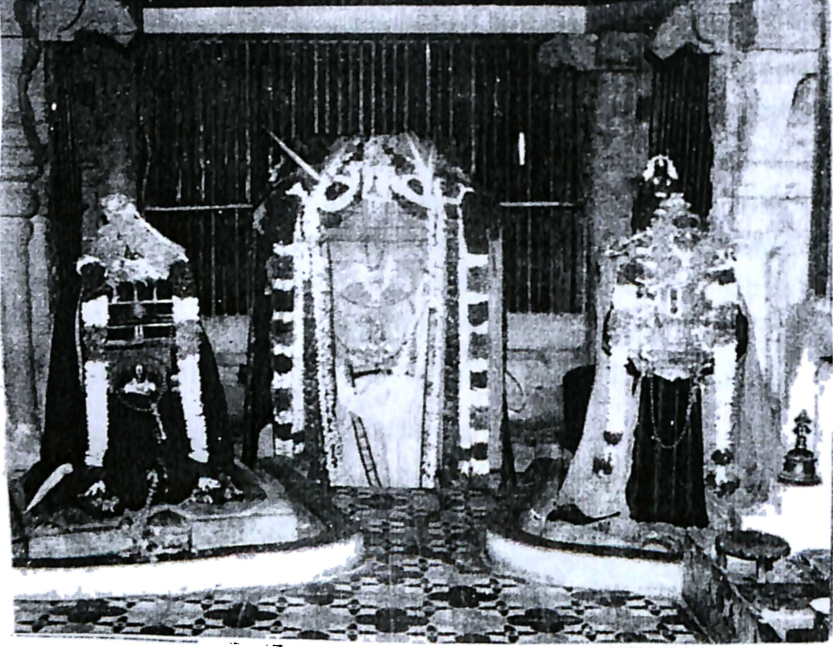


Śrī Śrī 1008 Śrī
Upendra Tīrtha
1725 - 1728 A.D.



Śrī Śrī 1008 Śrī
Munīndra Tīrtha

Mulabagal Mutt, Śrīraṅgam.



Bṛndāvans of

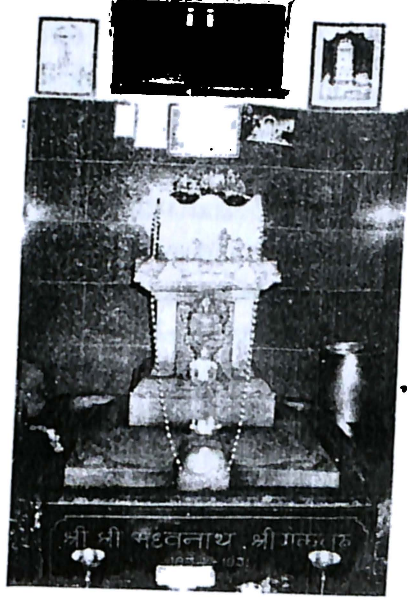
Śrī Śrī 1008 Śrī Swarṇa Varṇa Tīrtha Mahān (Mūla)

Left - **Śrī Śrī 1008 Śrī Śrīpādarāja Mahān (Mṛttikā)**

Right - **Śrī Śrī 1008 Śrī Vyāsarāja Mahān (Mṛttikā)**

Śri Śri 1008 Śrī Madhavanātha Śrīpādaṅgaḷvaru

Śrīraṅgam



Sowdha family

Equally famous is Sowdha Family, like Tāmraparṇi family. they belong to Bhāradwāja Gotra. They are also ardent disciples of Śrī Uttarādi Mutt.

In this family, Śrī Venkaṭaramaṇāchār was a person of renown. He was an eminent scholar on all the four branches of Śāstras namely, Vyākaraṇa, Tarka, Mīmāṁsā and Vedānta. He was honoured by Diwān Pūrṇayya of Mysore. He wrote several works and treatises (Kroḍa Patra) on palm leaves on Mīmāṁsa and Vedānta; but unfortunately none was preserved and published.

Once he went to Mysore with a disciple to meet Diwān Pūrṇayya who had great devotion to our Śrīmad Āchārya and his works. In his mansion several paṇḍits would gather together to participate in the daily classes on Vedānta conducted by the Dīwān. Once they were all awaiting the arrival of Diwān Pūrṇayya who had gone for bathing. None of the state paṇḍits assembled there recognised Śrī Venkaṭaramaṇāchār, being quite new to them. Since they were ignorant of the deep scholarship of Śrī Venkaṭaramaṇāchār, they did not offer even a seat nearby. Sowdha Śrī Venkaṭaramaṇāchār, being very humble by nature, did not mind their neglect. He was a person who had realised that everything happens as per God's wish. He selected a place near a room with his disciple and began teaching Tattwaprakāśikā in Canarese (Kannaḍa) He did not even know that the room was the bath room of Diwān Pūrṇayya. The Diwān was taking his bath inside the said room. Sowdha Śrī Venkaṭaramaṇāchār's exposition was so simple and lucid that Diwān Pūrṇayya was enraptured at the subtleties of arguments and heard them a while, inside the bathroom, stopping his bathing. After finishing the bath, the Diwān came out and saw Śrī Venkaṭaramaṇāchār with surprise being seated near the bath room. He at once invited him to come to the very front near his dais and offered a seat there. Śrī Venkaṭaramaṇāchār was requested by the Diwān himself to continue his teaching so that the paṇḍits, who did not show even the elementary courtesy, to offer a seat however strange he might be, might realise the unique scholarship of Śrī Venkaṭaramaṇāchār. The Paṇḍits assembled there was astonished at the sound learning and the method of exposition and they repented their fault in not offering a seat near them. The Diwān enquired Śrī Venkaṭaramaṇāchār on what Tippaṇīs his exposition was based upon. He informed the Diwān that the same was as per Tāmraparṇi Ṭippaṇīs which are based upon the writing of Śrī Raghūttama

Tīrtha, Śrī Vedeśa Tīrtha, Śrī Yādavāchārya and Śrī Bidarahalli Śrīnivāsa Tīrtha.

Diwān Pūrṇayya extolled the traditional scholarship of Śrī Venkaṭaramaṇāchār on the fundamentals of Śrīmad Āchārya's philosophy. Diwān also got all the works of Tāmraparṇīya written in bold letters. Some of such manuscripts were formerly available with Jāgīr Rāma Rao of Andankoil near Karur, Trichy District, Tamilnādu. He being one of the descendents of Pūrṇayya's family.

From that day onwards Sowdha Śrī Venkaṭaramaṇāchār, hereinafter referred to as 'Śrī Āchār' was accorded a princely mansion to reside and all his mundane wants were met out of the state Coffers. Śrī Āchār was much detached to the worldly comforts. He viewed them as bestowed upon him by His Grace only. He was engaging himself always in teaching the Bhāshya Granthas of Śrīmad Āchārya with Ṭīkās thereon. At nights Tahsildars, Deputy collectors and high officials of the State would be at his bed side and massage his legs and hands in devotion. Daily hundreds of disciples including paṇḍits would be studying under him. They would all be fed at his residence after pūjā. Śrī Āchār's life thus exemplifies how devotional study of the works of Śrīmad Ānanda Tīrtha Bhagavatpādāchārya would not only make one entitled to enjoy the bliss (Ānanda) in Vaikuṇṭha, but also make one enjoy all the mundane happiness (Ānanda).

Worship of Śrī Hayavadana Pratimā By Śrī Āchār

After the demise of Diwān Pūrṇayya, Śrī Āchār left Mysore and settled at Coimbatore. At that time Coibatore District formed part of the State of Mysore. Śrī Āchār purchased a house at Telugu Brāhmin Street, Coimbatore. The said house was sold to him cheaply perhaps, because it was a haunted one. Daily pūjās and Bhāshya - Ṭīka pravachana were conducted without any

interruption. One evening at dusk (Pradoṣa Kāla) a she-demon walked away to the street from the backyard saying in tamil thus :

"Inda Kolliyilum, Jānkatai
mani osaiyulum Nān irunduvālen".

Meaning who would live in the flames of Maṅgalārti and sound of bell ? Śrī Āchār was surprised to hear the words of the she-demon and told his relations and disciples that the house should have been occupied by some evil spirit which has now gone out of the house by His grance. All were awe-stricken and praised the efficacy of Śrī Āchār's daily worship of the Lord Almighty and pārāyaṇa (recitals) of Śrīmad Āchārya's works.

At Coimbatore also numerous officials and Scholars would attend the classes dealing with Śrīmad Āchārya's works and Ṭīkās thereon and the daily worship of the Lord Lakshmināräyaṇa, the family Deity. They will enter the house where Śrī Āchār was living, prostrating at every step (Hejje Namaskāra). Such was the devotion of the disciples shown to Śrī Āchārya.

Lord Śrī Hayavadana the great lover of His Devotees Himself must have been pleased at the penance and spiritual life led by Śrī Āchārya. The sequel will show how.

One early morning, Lord Hayavadana (Horsefaced God) appeared in the dream of Śrī Āchār and commanded him to fetch His idol seated on Śrī Hanumān for his daily pūjā from Uḍupi. The said Idol was initiated by the great seer Śrī Vādirāja Tīrtha Swāmiji who had immersed the Idol in the deep waters of Śrī Madhva Sarovara at Śrī Kṛṣṇa's Temple Uḍupi (Karnātaka State). The Idol of Śrī Hayavadana seated on the shoulders of Śrī Hanumān was kept in a brass box on which Śrī Vādirāja Tīrtha Swāmiji himself had carved the form of Śrī Hanumān.

Just at the same time of the dream of Śrī Achār, God Hayavadana appeared in the dreams of the then Sode Mutt Swāmiji and the local Tahsildar at Uḍupi. ordering them to fetch the Idol as described, immersed in Śrī Madhva Sarovara indicating the particular spot and to present the Idol to Sawdha Śrī Venkaṭaramaṇāchār who would visit Uḍupi shortly as per His Command.

With tears of Joy, Soudha Śrī Āchār intimated his dream to his disciples who readily arranged the trip to Uḍupi with raptures. Hundreds followed Śrī Āchār to Uḍupi. In those days travel was a great ordeal. There was no rail connection. Sometimes by walk, sometimes by boat, Śrī Āchār reached the sacred town Uḍupi, perhaps after a fortnight from the day he started from Coimbatore. On hearing Śrī Āchār's arrival, Śrī Sode Swamiji and the Tahsildār received him with all honours. They arranged for fetching the Idol of Śrī Hayavadana at the spot of Śrī Madhva Sarovara. They were all astonished to find the said Idol seated on the shoulders of Śrī Hanumān kept in the box immersed in the tank. All praised Śrī Āchār as the true recipient of the Grace of Lord Hayavadana. Soudha Śrī Āchār hugged Lord's Idol at his bosom and composed many verses spontaneously in praise of Lord Śrī Hayavadana.

Śrī Āchār performed pratimārchana at the temple itself in the Holy Sannidhāna of Lord Śrī Bālakṛṣṇa initiated by Śrīmad Āchārya. Several discussions were conducted on Śastraic tenets on this occasion. Śrī Āchār expounded very many glorious deeds of the Lord Śrī Hayavadana in the presence of august audience. He dedicated his scholarship at the Lotus Feet of Śrī Kṛṣṇa and Śrī Hayavadana. Śrī Āchār brought home the said Idol with great devotion. Really a festival took place at Coimbatore as though Lord Himself came to the world from Vaikuṇṭha. Śrīman Nyāya-Sudhā Maṅgalam was performed to commemorate the arrival of Lord Śrī Hayavadana.

Birth of Śrī Madhwanātha Śrīpādangaḷavaru known as Chickāchār in his Pūrvāśrama·

Sowdha Śrī Venkaṭaramaṇāchārya's wife was one Subbamma belonging to the illustrious Tāmraparṇi family. Many male children born of them did not survive. Śrīmati Subbamma took a vow that another son would be named as Tāmraparṇi and would be considered as a boon of her parents' family whose Kuladevatā is Tirupati Śrīnivāsa and whose family name is Tāmraparṇi. At last only one male child survived. Sowdha Śrī Venkaṭaramaṇāchārya named the child as Śrīnivāsāchārya, the nick name of the child being Tāmraparṇi Āchārya. Śrī Āchar belonged to Sowdha family for which there is no particular Kuladevatā. Still in order to be grateful to the Kuladevatā of Tāmraparṇi family by whose grace he was blessed with an only surviving son, he composed a souls stirring Gadya in Sanskrit in praise of the Lord of Tirupati Hills, Śrī Venkaṭāchalapati. This Gadya has been printed and published. Copies can be had from the author of this book.

Śrī Tāmraparṇi Śrīnivāsāchār, (hereinafter referred to as Tāmraparṇi Āchār) studied all the Dwaita Vedānta philosophy, having marvellous grasp of Prameyas (Fundamental Truths). He knew by heart Sattatwa Ratna Māla written by Tāmraparṇi Ānandatīrthāchārya and Śrī Madhwa Siddhānta Sāra of Vedagarbha Padmanābhāchār. He had also great musical talent. He would recite Kṛṣṇāmṛtamahārṇava in different rāgas on every Ekādaśi day.

Śrī Āchār and his family members followed the tradition (Sampradāya) laid down in the works of Dharmaśāstra written by Tāmraparṇi forefathers in observing Ekādaśi, Kṛṣṇāshṭami and other vratams.

Tāmraparṇi Āchār had two sons and five daughters. The first son was named as Venkaṭaramaṇāchār and the second son as

Madhwāchār. The second son was popularly known as Chickāchār during his younger days. His biography would be described fully hereunder.

At the time of Chickāchār's birth, one renowned paṇḍit in Astrology was observing the movements of stars. He predicted that the child to be born at that moment in Dhanishṭhā Nakshatra would be a seer and ardent devotee of Śrīmad Āchārya. He suggested to Tāmraparṇi Āchār to name the child to be borne then as Madhwa. The child (Chickāchār) was born in the year Ānanda (1834 A.D.) which also indicated that the child would be the recipient of the special grace of Śrīmad Ānandatīrtha Bhagavatpādāchārya.

Śrī Āchār was much pleased with his two grandsons as God's Gift through his only son. He had a special liking for the second child for its clean habits, and so the child became his bedmate. The child (Chickāchār) was fair and handsome to look at. All the relations and disciples of Śrī Āchār used to hug the child with great affection.

Even at the age of four, the child (Chickāchār) used to repeat hymns in praise of Śrī Hari-Vāyugaḷu by merely hearing them from his father and grandfather.

One day Śrī Āchār was performing Pratimā-Archanā of Lord Śrī Hayavadana. The method of pūjā of Śrī Āchār is worth describing. Hundreds of disciples would be witnessing the grand pūjā. Śrī Āchār would elucidate one Adhikaraṇa of Brahmasūtras during pūjā. Śrī Tāmraparṇi Achār, his only son, would expound Bhāgavatam in soul stirring music. Other disciples would chant in chorus enchanting Upaniṣads like Taittarīya and others. At the conclusion of the pūjā, Aṇubhāshya would be recited.

At that time, one relative and disciple of Śrī Āchār by name Kowśika Venkaṭarāmāchār was chanting Aṇubhāshya of Śrīmad

Āchārya. The four year old Chickāchār accosted him thus 'Oh Venkaṭaramāchār ! Please tell me whether the first śloka just repeated by you ends with the word 'Muchyate' or 'Uchyate' The gentleman, being a layman, could not answer the child, but said, 'My dear child! You ask your grandfather after pūjā'. The child at once said, it is 'Uchyate'.

Śrī Āchār, the grandfather of the child-hero, was hearing the said conversation in his pūjā room. He was astounded at the brilliancy of the child's grasp of the verse in such an early age. His joy knew no bounds and he concluded that the child was a prodigy. After pūjā and santarpaṇa (Bhojana) Śrī Āchār hugged the child (Chickāchār) with all affection, kissed the child and placed in its mouth his 'Tāmbūlam'.

(My revered Guru used to narrate this incident of his life with tears in his eyes. He told me that on occount of this rare blessings of his most revered grandfather, he was able to taste to a little extent the nector of Nyāyasudhā).

Early Education

Our hero got his upanayanam performed at the age of six. From that time all the disciples of Tāmraparṇi Āchār would address him only as Chickāchār and none by his name using singular number. Such was the administration for Tāmraparṇi Āchār and his two sons. After upanayanam, the two sons would observe complete fast on Ekādaśi days. Their mother used to feel anxious about their health by such fasts in such an early age.

In order to avoid her compulsion to drink a cup of milk even, on Ekādaśi days, the two young boys would run away from home and absent themselves through out the day. Never-the-less they enjoyed an excellent health.

Tāmraparṇi Āchār had very many disciples who were Tahsildārs and Deputy collectors in those days. One of such śishyas (disciples) was Tahsil Śrīnivāsa Rao of Bhavāni, Coimbatore Dist., Tamilnādu. In those days though persons occupied high offices, yet they were very religious and proficient in philosophy.

Tāmraparṇi Āchār left our Chickāchār aged about seven at the care of Śrīnivāsa Rao for some time at his request. He was a disciplinarian and used to abuse all who disobeyed him as Tayigenda. Therefore he was popularly known as Tayigenda Śrīnivāsa Rao. He once asked Chickāchār whether he knew by heart Sumadhvavijaya of 1008 verses divided into sixteen sargas. When the young lad Chickāchār answered in the negative, he remarked thus : "Oh Chickāchār, do not spoil the reputation of Tāmraparṇi Achār's family. Unless you repeat eight sargas of Madhwavijaya daily, you would not be fed". Daily in the early hours of the mornings, Chickāchār was asked to sit in front of the Bṛndāvanam and to repeat eight sargas of Madhvavijaya. The Tahsildār would come around the Bṛndāvanam and watch Chickāchār whether he pronouced the verses properly.

After Pārāyaṇa, Chickāchār would be given a cup of milk with a handful of Avalakki (pressed rice). In fifteen days Chickāchār got by heart the entire Madhvavijaya, understanding the meaning also. Tahsildār was struck at the boy's marvellous memory power and capacity to grasp the meaning too at such an early age, within such a short time, He invited his preceptor Tāmraparṇi Āchār himself to Bhavāni to celebrate the Madhva-vijaya Maṅgalam. On that occassion Tahsil Śrīnivāsa Rao presented a pair of gold bangles to be worn by Chickāchār. He, with rapture asked "Oh Chickāchār ! have I troubled you" ?

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He told me thus on this incident. 'What a great benefactor Tahsil Śrīnivāsarāya was to me ? But for him, I would not have got by heart the great work Sumadhvavijaya which is the very gate-way to our illustrious Śāstra of Śrīmad Āchārya'. Tradition goes that one, who studies fully all the sixteen sargas of Madhvavijaya, will be able to complete the study of all the Mūla granthas of Śrīmad Āchārya, according to one's worth. Just like two sacred threads (Tāḷis) of a married girl entitle her to lead a perfect family life with her husband, so also the study of Sumadhvavijaya and Mahābhārata Tātparya Nirṇaya of our Āchārya like two sacred threads will entitle a person to pursue perfect philosophical path with one's guru (Preceptor). Chickāchār with his elder brother completed the study of all Prakaraṇa granthas at the feet of Śrī Tāmraparṇi Achār.

Tāmraparṇi Āchār had many disciples in Andhra Pradesh also. He was invited to visit Rajamundry and other near villages for pravachana. He acceded to their request and left Coimbatore for Andhra Pradesh with his widowed mother. Chickāchār was asked to accompany him.

The ardent disciples there did not know any other language except Telugu. From place to place, the father and the son went on horses provided for their conveyance. Chickāchār became a good rider. He was just fourteen years old. He was studying Tattwaprakāśikā at the feet of his illustrious father who was the personification of humility. Very many scholars used to hear Tattwaprakāśikā being taught to Chickāchār by Tāmraparṇi Achār. They used to observe thus : "Sir, your teaching progresses because of your son". (Nimma Maganinda, Nimma pāṭha Naḍiyuttade) to put it in Tamil :

"Thangel Pravachanam, Thangal
Kumaranāl Munnerukiradu".

The way in which Chickāchār studied was the cause of such an observation by the Paṇḍits who attended the daly classes of the father, for the benefit of his son.

Chickāchār would summarise the entire portions taught upto that day and submit further points pending clarification. The future lessons dealing with such points raised would be dealt with by the father in brief and the prodigious son would, immediately repeat his teachings with all details so skillfully in such a simple Sanskrit style, that the paṇḍits sitting nearby would be astounded at the brilliant handling of even the toughest subjects under review with ease.

Chickāchār had his own fun and frolics due to age with young students who knew only Telugu. Tāmraparṇi Āchār, once, asked Chickāchār to teach them Sumadhwavijaya. He would ask the young boys to sit around him and ask, the vērse of Madhvavijaya to be repeated thus :

"Atha Kadachana Sundaranandana Smitamukhendu dṛśam Madivi āgali".

The last word of the verse would be in Canarese, meaning "let marriage take place". The boys being ignorant of the Canarese language could not know they were be fooled. When the boys were asked to recite such verses before Tāmraparṇi Āchār, all the paṇḍits including Tāmraparṇi Āchār would laugh. Poor boys could not know why the laughter for.

At Rājamundry, Tāmraparṇi Āchār lost his mother. Hence he decided to stay on there itself for one full year. Chickāchār got full opportunity to complete Tattwaprakāśikā. After the first anniversary, Tāmraparṇi Āchār returned to Coimbatore. He had pērformed Tattwaprakāśikā Maṅgaḷam for Chickāchār at Rājamundry itself.

Tāmraparṇi Āchār had installed many Hanumān idols at very many places. He had disciples all over Tamilnadu. There were very many Mahārāshtra speaking disciples at Dhārāpuram, Karur, Trichinapally, Śrīraṅgam and other places.

Whenever any distinguished paṇḍit or sanyāsi were to visit Coimbatore, they would court an interview with Tāmraparṇi Achār. Once a Sanyāsin - Pīṭhādhipati of Viśiṣṭa-Adwaita school, visited Coimbatore. He was a great scholar in Nyāya Śāstra, of Nyāya Vaiśeshika School of thought. He sent invitation to Tāmraparṇi Āchār for his Sadas. Tāmraparṇi Āchār sent his two sons who were received at the mutt with two persons carrying torch before them.

At the Sadas the Sanyāsin asked the brothers to discuss the general definition of the flaw in Anumāna. The Sanyāsin expected them to deal with the subject according to the methodology of the Nyāya School. The brothers had not studied Nyāya Śāstra as expected. The sanyāsin was disappointed. Touched at their ignorance, the brothers decided to go to Nawadwip to study Nyāya Śāstra and sought permission of their old father who was hesitant to send them to North India at his old age.

By Grace of God, quite unexpectedly, one Bhīmāchār by name came to Coimbatore in search of intelligent students who would be capable of understanding the subtleties of logic learnt by him at Nawadweep. Tāmraparṇi Āchār was much relieved and asked his sons to study Nyāya under Bhīmāchār at Coimbatore itself.

Chickāchār with his elder brother began their studies in Nyāya Śāstra which is unphilosophical, dogmatic and opposed to Vedaśāstra. The same has to be studied only to condemn it. They are not at all aids to Brahma Mīmāmsa Śāstra. Only Brahma Tarka is the Aṅga Śāstra to Mīmāmsā Śāstra.

Nevertheless, Chickāchār with his brother decided to study the Nyāya Vaiśeshika school of thought, so that he may not be upset at their wordy warefare and more so, may not be enamoured at their lengthy pariṣkāras during the research study in true philosophy.

Śrīmad Āchārya has enjoined that Śāstras unphilosophical and opposed to Vedānta should be forsaken only after study. So, Chickāchār decided to spend sometime to know the vagaries of the Nyāyikas, so that he could better realise the emptiness of that school dealt with in Nyāya Sudhā.

Chickāchār knew that Nyāya Vaiśeshika school of thought is a polluted one. Hence he studied them in the early hours of the day. So that he can take a bath after its study.

Bhīmāchār was a devoted paṇḍit of the Nyāya School. He had a misapprehension that Vedānta Śāstra was'benefit of logical approach and full of dogmatic assertions. He was a stalwart in Nyāya Śāstra and he tried his utmost by sincerely teaching Chickāchār to infuse in his young mind that Nyāya Śāstra was far superior in thought content to Dwaita Vedānta philosophy expounded by our Āchārya.

But Bhīmāchār was sadly disappointed. Chickāchār would grasp his Koṭikrama (trend and steps of Arguments) quicker than they were taught to him. Next day he would put forward counter-arguments after his study of Śrīman Nyāya Sudhā side by side at the feet of his illustrious father. Bhīmāchār would be non-plussed at the logical acumen of Chickāchār, Bhīmāchār, being an intellectual giant, used to put forward his counter arguments which would be refuted by Chickāchār, the very moment they were stated. The study of Nyāya Sudhā side by side by Chickachār had no comparison. The scholarship acquired by Chickāchār was more due to his past study in previous births. Bhīmāchār used to say that

Chickāchār was an 'Ekasanthāgrahi' meaning he would assimilate and repeat any passage once read.

Thus, it was no wonder that the great 1008 Śrī Satyadhyāna Tīrtha Guru Sārvabhowmaru observed in the year 1940 at Coimbatore that the knowledge of Chickāchār was akin, as per respective yogyatā to that of ṭippaṇīkāras of old repute. His Holiness expressed to the author of this book in person in the presence of paṇḍit Chincholi Kṛṣṇāchār that Padmanābhāchār's father's scholarship was of the ancient type (Prāchīna Pāṇḍitya), whereby any topic would be dealt with by scholars at any time without any hesitation or doubt, with all its implications relevant at their contexts. The daughter of Venkaṭrāmāchār of Kowśika family, there was one previous offer, but failed. Tāmraparṇi Āchār asked one of his disciples Venkaṭrāmāchār to celebrate the marriage of Chickāchār on the same auspicious day originally fixed, by giving his daughter named Venkaṭanarasiṁha in marriage to Chickāchār.

My Guru used to tell me the method of his study. In those days printed books were not available. Nyāya granthas had to be copied. Such books would be copied daily till 12 'O' clock midnight. He had only four hours of sleep. He would get up at 4 A.M. and prepare lessons before he met his logic teacher Bhīmāchār. Bhīmāchār would teach Chickāchār very sincerely without hiding anything. While he taught Gadādharīya, Bhīmāchār in his appreciation of Gadādhara Bhaṭṭāchārya would say thus : "O Chickāchārya, see the brain of Gadādhara Bhaṭṭāchārya. Can your Rāghavendra Swāmi write like this? If you study his works, you may know on which day Ekādaśi was to be observed. If you worship him, you may get a child'.

My guru used to say that Bhīmāchār had absolutely no regard to Vedānta. He would not even perform his father's ceremony. On that day, he would give some rice and a pumpkin to a Brāhmin.

My Guru had told me several times that Nyāya Śāstra would spoil the very mind itself, 'By constant thinking of Samanvaya' and similar untruths, the brain itself imbeded with wrong notions. It would be very difficult afterwards to get out of them. Only by Śrī Hari Vāyu's Grace, I escaped from such a calumny due to my study of Nyāya Sudhā side by side daily from 9 A.M. to 12 Noon after bath and ablutions. Though Bhīmāchār could not reply me, yet be could not change his mind, because of his deep involvement and attachment towards the doctrines of Nyāya School.

"My hazardous venture in the study of Nyāya Śāstra did not spoil my mind, but only strengthened my devotion to our Works of Śrīmad Āchārya because of the Grace of Śrī Hari-Vāyugalu and due to the penance of my forefathers".

In the afternoons he would revise the entire portion of Nyāya Sudhā studied under his father that day. Chickāchār from the beginning to the end of his life was engaged in spiritual studies only and did not attend to any mundane activities. True, he was in worldly life, but out of it.

At Coimbatore, Chickāchār with his wife was staying along with his father and brother. Very many disciples would be fed in the house and they would reside with them also. The household was just like a Samsthāna of a Pīṭhādhipati.

At that time there was one Deputy Collector by name Kuppu Rao who was not very Orthodox. He used to have a big moustache and had two watch dogs in his house. He was very authoritative being a Deputy Collector in those days. His view was that all Vaidiks in general with few exceptions were hypocrites.

Once he sent for Chickāchār and requested him whether he could teach him Gītā. He was much older in age than Chickāchār. Chickāchār accepted his request and taught Gītā without touching

at the intricate points dealt in Bhāshya or Tātparya. Having the broad ideas in his mind he was expounding the meanings of the Gītā verses. Even such a treatment of the Gītā was so very interesting and convincing to the Deputy Collector that one day he asked Chickāchār, why he should not teach him what they call as Gītā Bhāshya, not knowing its sanctity.

But Chickāchārya replied thus :'Oh Kupparayare! if you were to be taught Bhāshya, I should be seated on a plank and you should sit on floor. You should not wear shirt, perform Sandhyāvandana; you must fast on Ekādaśi days etc. etc. before you think of our Gītā Bhāshya".

The moment Chickāchārya talked thus, he was struck at the sacredness of Śrīmad Āchārya's Mūla Granthas. His Vāsanā of his previous births,.perhaps was kindled. He said "Chickāchār! well said. I would act accordingly".

After sometime Deputy Collector Kuppu Rao, after previous intimation and consent came to Tāmraparṇi Āchār on an Ekādaśi day. He had removed his moustache. He took bath, performed Sandhyāvandana, walked fasting, with a 'Pañchapātra' with water in his hand and he entered barefoot into the threshold of the house of Tāmraparṇi Achār. He prostrated before him. He got initiated (Upadeṣa) and put Śānti. He read Mūla granthas under the feet of Tāmraparṇi Āchār who was much senior in age.

Tāmraparṇi Āchār used to celebrate Vedavyāsa pūjā during Navarātri (at Mūla Nakshatra) very grandly. When his sons two scholarly would recite Daśāvatāra stotra composed by Śrī Vādirāja Swāmi in Aśvadhāṭi, one should be fortunate to hear the recital of the two brothers. Hundreds of disciples and visitors would be hearing them with rapture. Deputy Collector was standing with folded hands hearing the Daśāvatāra Stotra being recited by the

two brothers in a thrilling voice with great devotion. Tears of joy flew from his eyes. At that time Chickāchār gazed at the deputy collector and smiled. He asked Chickāchār the reason for his smile.

Chickāchār replied, he wondered at his transformation and said, "Where are your watch dogs ? Where has the big moushtache gone etc.". Deputy Collector replied with tears - "Oh Chickāchār, my words fail. Where is our Śrīmad Āchārya's Bhāshyam ? Where am I. My tongue is not fit even to utter its name (Bayi Hidiyadu)'. Dear Readers ! Where is the place of Nāstikas here.

Trip to Trivandrum

In those days kings of Trvancore and Cochin states used to conduct philosophical conferences inviting erudite scholars. At that time the King of Travancore State, himself was an eminent scholar having proficiency in Nyāya and Vedānta śāstras.

Chickāchār desired to have Darśan of Lord Ananta Padmanābha primarily and also to meet the learned King if possible. Tāmraparṇi Āchār had śishyas (disciples) at Trivendrum also. Hence Chickāchār started for Trivendrum with his father.

The elder brother Śrī Venkaṭaramaṇāchār remained at Coimbatore looking after the household affairs. Usually, being the eldest son. Chickāchār's elder brother would not participate in any Sabhās (conferences) to keep up the prestige of the family. He restricted his activities in teaching his disciples at home.

My Guru used to say that he, being the junior son, had a little more liberty to attend conferences (Sabhās). Chickāchār was not unaware of the dictum that a Prājña (wise) should not enter a Sabhā, because of the possible dilemma created there by unexpected controversies. However Chickāchār decided to meet

the King because of his high learning and to attend the Vidwat Sadas organised by the King, if he were to be allowed full freedom of speech at the Vidwat Sadas.

Chickāchār made special study of the śāstras to dedicate his learning at the feet of Lord Padmanābha at Anantaśayanam. At that time Mrs. Chickāchār was carrying. It was said that she remarked that the child in her womb would speak at the constant study of Chickāchār. Truly the child in the womb was the future son Padmanābhāchār who became a gifted scholar. Chickāchār with his father in the course of his journey to Trivendrum halted in the evening at a village six miles from Trivendram city called 'Nema'. In the early morning Lord Padmanābha, Himself appeared in the dream of Chickāchār and blessed, saying that he would do the desired (Samñjasa Māḍisutteve).

In the dream the lord addressd Chickāchār in singular. Chickāchār was a little astonished who the person was, addressing him in singular, since none had addressed him so till then. God told Chickāchār- 'Yalo! Nāne Padmanābhano'. (I am Padmanābha Himself). Spontaneously Chickāchār fell at His feet trembling with devotion, when the dream was cut off. Chickāchār awoke shivering with emotion. He narrated the dream to his revered father who was overwhelmed with joy at God's mercy on Chickāchār.

They reached Trivendram that day morning. One Sanyāsin of Uḍupi camping their entertained Tāmraparṇi achār. His Holiness intuitively told Chickāchār while giving Tīrtha that he would be honoured by the King very soon.

Learning the arrival of Tāmraparṇi Āchār from Coimbatore, the chief Āsthāna Vidwān of the state sent word that evening itself to send a representative for his interview. The Chief Āsthāna

Vidwān by name Anantaramashāstri by himself was a great scholar who had studied Nyāya at Navadwīp. So Tāmraparṇi Āchār asked Chickāchār himself to meet the Āsthāna Vidwān. Chickāchār, being accompanied by a disciple, went to him the next day morning, when Anantarāma Śāstri was performing Shivapūjā. Chickāchār spoke a few words in Sanskrit introducing himself and then dealt with one subject in Nyāya briefly. Anantarāma Śāstri being a Vidwān was able to discern at once the depth of scholarship of Chickāchār. He conveyed Chickāchār that he would arrange an interview with the learned King himself that day evening when Chickāchār could continue his Vākyārtha with the King who would be pleased to hear him.

In the evening of that day Chickāchār got interview with the King. Chickāchār spoke with the King in elegant Sanskrit and dealt with a tough topic in Nyāya. The mastery of the laguage, the intricacies of arguments, the flow of words like that of the Ganges without any verbal flaws whatsoever, full of thought provoking and novel approaches of the subject of Chickāchār's speech amazed the King so much that he wished Chickāchār to continue his stay till Navarātri Sabhā for presiding over the Sadas. The learned King ordered that the entire deliberations should be of Chickāchār only, since His Highness desired to hear him more fully in the congregation of erudite scholars that would be assmebling then.

Chickāchār with joyful tears of gratitude recollected the words of Lord Padmanābha uttered in his dream.

Tāmraparṇi Āchār with Chickāchār was the state guest from that day. Daily Pravachana, with numerous disciples there, in the midst of scholars, was begun. Hundreds were fed. The saying that "if Śrīniketana were to bless one, nothing is impossible" had come true in the case of Tāmraparṇi Āchār.

Navarātri Sabhā was arranged for nine days. The first six days were allotted for discussion on Vedānta and the next three days for Nyāya Śāstra. The chief participant was Chickāchār.

Chickāchār selected 'Ārambhādhikaraṇa' of Brahmasūtras which was relied upon by the Adwaita school as supporting Monism for discussion. He opened his eloquent speech as per Adwaita Bhāshya, profusely quoting Bhāmati and Vivaraṇa the two main commentaries on Adwaita Bhāshya. After spell bound delivery of the Adhikaraṇa as per the Adwaita School of thought, Chickāchār pointed out very many fallacies and inconsistencies in Adwaita Bhāshya before the august audience. He concluded by saying that Adwaita Bhāshya was opposed to Sūtrakara and to vedic authorities and hence untenable. Scholars present admired Chickāchār's lecture (Eco-Upanyāsa) and compared the same for Mohana Rāgam sung by a talented musician. I shall put it exactly what they told in Tamil. *"Enna, Iya, Mohana Rāgam Pādaramādiri Pesivittare".*

The chief state Āsthāna Vidwān Anantarāma Śāstri directed one of the scholars well versed in Adwaita Bhāshya to answer in vindication. The said Paṇḍit, instead of replying, asked Chickāchār what the interpretation of that Adhikaraṇam was according to Dwaita School of thought, simply to side-track the issue. At that moment Chickāchār was a little upset at the irrelevant question put to him to lesson the tenor, and kept silent for a moment. Lord Padmanābha Himself (My Guru used to say) came to his rescue in the guise of Anantarāma Śāstri, who sharply remarked thus in Tamil - *"Iya, Avārītya, Sutratīrkku, Vyākyaṇam Kidayadu. Ava Sonnadirkumel bhadil irundal sollum".* meaning "Oh Paṇḍit, I say that their Āchārya has not interpreted that aphorism. Please answer the objection raised against Adwaita commentary if you can.

The Adwaita Scholar, who had stammering trouble also, was not a match to Chickāchār. He could not meet with any of the objections raised. It was unanimously concluded that Chickāchār carried the day.

The King, then appreciating the eloquence of Chickāchār, desired to hear the exposition of Nyāya Śāstra from the mouth of Chickāchār. I wish to draw the attention of the readers here that Chickāchār was not asked to depict the shortcomings of Nyāya śāstra of Kannaḍa, just like he was asked to deal with one Adhikaraṇa of Brahma Sūtras as per Adwaita Bhāshya and offer his comments upon the same.

Chickāchār showed his skill acceding to the King's request while dealing with 'Sāmānya Nirukti (Dosha Sāmānya Lakshaṇa) he developed his exposition with one hundred and fifty steps (Kotigalu) bringing home in the minds of scholars his novel and original ideas not found in books, purely from his intuitive knowledge. King admired the 'Pratibhā' of Chickāchār, flashes coming one after another.

All were awe-striken at his rare scholarship and pronounced that Chickāchār was a gifted genius. The King offered to honour Chickāchār with large presents, but Chickāchār had taken a vow not to receive any presents from others just like Droṇāchārya of the past.

Then Chickāchār was presented with a 'Vīra Sāngali' at the one stone maṇṭap before Lord Padmanābha. Anything given there is considered as though given by Lord Padmanābha Himself. Chickāchār wore 'Vīra Sāngali' as His prasāda (grace). He composed very many verses in praise of Lord Padmanābha. He dedicated all his humble larning at His feet.

Chickāchār returned to Coimbatore from Trivandrum with Tāmraparṇi Achār. By that time the new born son was nine months

old. Tāmraparṇi Āchār celebrated the Nāmakaraṇam of his grandson, naming him as Padmanābha to remember the special Grace of Lord Padmanābha on Chickāchār.

Childhood - early Education - Life Career upto 1909 of Śrī Padmanabhāchār

Chickāchār had five daughters and one son. The only son was the second born, in the 29th year of Chickāchār.

Tāmraparṇi Āchār had many disciples as already mentioned. Some continued with the elder brother and some with Chickāchār. Dindigal Narasinga Rao, Bhīma Rao and others continued as disciples of Chickāchār. Once when he was with Narasinga Rao at Dindigal, Chickāchār consulted an astrologer showing his son's horoscope. The astrologer predicted that his only son named as Padmanābhāchār would be brilliant both in Vedānta studies and also in Western education. He would earn much with a large family. The astrologer concluded saying he would pre-decease his parents (Karmādhikāra illa). Chickāchār was little upset at this prediction and left the same to the Divine Will.

Chickāchār was studying at Pettai near Timmachipuram, Trichy District, Tamilnadu for some years at the request of his disciple Appaṇṇa Rāyaru. Chickāchār's wife popularly known as 'Akkā' was also with him along with the only son who was about six years old.

By God's Preraṇā, Akkā did not like her son to continue the Vaidik Vṛtti of the family. So she sent her son to an Elementary School at Kulithali, Trichy District. Till then foreign education was unknown in their family.

Chickāchār did not prevent his wife seriously from sending the boy to a Western School because the boy did not neglect his study of Sanskrit literature.

After Chickāchār's return to Coimbatore, the son continued his English studies. He passed Matriculation examination and F.A. too, all in first chance. Observing his Son's ability both in Sanskrit and English studies, Chickāchār felt in the changing times Vaidika Vṛtti would be difficult to be continued.

My Guru used to tell me while I was staying with him in his last days thus "Our son, by his writing Gītā Bhāvachandrika, not only has kept up our family prestige, but heightened the same, though we were apprehending the modern influence of foreign education adversely affecting his frame of mind towards our Samīra Śāstra".

Chickāchār spent most of his time in Śrīraṅgam where his disciple Rāmarāyaru had allotted a house at new Agrahāram. He installed Hanumān Idol just adjacent to his residential house at Śrīraṅgam.

At that time, he had a dream signifying Tāmraparṇi Achār's departure from the world. He at once left Śrīraṅgam to meet his father alive. At Tiruppur station, his elder brother boarded the same compartment. His worry increased doublefold to find that his elder brother was also not by the side of his old father. With great anxiety they met one of their śishyas by name Venkaṭaswāmi Rao on the way. They learnt from him that their father was met by him just a few minutes back sitting in yogāsana. With great relief both the brothers entered the house and prostrated before their father sobbing. Tāmraparṇi Āchār consoled them saying that nothing untoward would happen by His Grace. Father was 88 years old and was actually in his last moments. Both the brothers were by his side and Tāmraparṇi Āchār had a peaceful end after a few days. Eminent scholar by name Tekkalur Rāmāchār aged one hundred years came to condole the sons, saying "the child Tāmraparṇi who was playing before me has disappeared so soon".

After the demise of Tāmraparṇi Achār, family of each brother became so large that they decided to live separately, after partition of the family common properties. Chickāchār left everything to the discretion of his elder brother who was experienced practical and fair minded. All the immovable properties were equally divided.

With regard to family Idols, Lakshminārāyaṇa Idol was taken by the elder brother and Varadarāja Idol was given to Chickāchār. The Idol of Lord Hayavadana was not the original famaily Idol, but was got by Śrī Āchār from udipi as already described. Therefore the elder brother wanted to know who should own the Idol by putting a chit before God three times. All the three times it was in favour fo Chickāchār. Then the elder brother sent for Chickāchār and handed over the Hayavadana Pratimā with Hanumad Vāhana and observed that God Himself had willed to be worshipped by Chickāchār.

The elder brother, as a fact passed away early when he was only 55, Chickāchār lived nearly one hundred years worshipping Lord Hayavadana.

Chickāchār, (hereinafter referred to as Doddavaru) lived in his separate house at Telugu Brahmin Street with his wife and children. Having allowed his son to study lowkika vidyā to equip himself for a profession other than that of a Vaidik, Doddavaru took very great efforts to see that his only son became well versed in our Śrīmad Āchārya's granthas. Doddavaru composed many works on Vyākaraṇa and Nyāya in easy style to suit his son. His Bālatarka and Bālavyākaraṇa would make even a novice a good paṇḍit without the necessity of studying the voluminous original treatises.

On auspecious occassions he would ask his son to repeat very many śāstraic topics digested in simple Sanskrit. Once a great

paṇḍit, a descendent of Vedagarbha Padmanābhāchār, author of Madhva Siddhānta Sāra was the guest of Doḍḍavaru. Padmanābhāchār, a smart boy was asked to repeat one Kroḍapatra taught by his father. He repeated spontaneously without any mistake. The paṇḍit remarked that the boy had mugged up well. At once young Padmanābhāchār, touched at his remark elucidated the purport of the Krodapatra and answered all his doubts raised. The paṇḍit was so much pleased with the young scholar, that he embraced him saying "You are Vedagarbha Padmanābhāchār himself re-born".

In those days of early marriage, Doḍḍavaru got his son married in his 13th year with a girl, three years old, daughter of his brother-in-law (his wife's elder brother) Translator Śrīnivāsa Rao.

Śrī Padmanābhāchār passed his F.A. examnation. He went to Madras and joined Presidency college to study B.A. Doḍḍavaru with his wife followed him to teach him side By side Vedānta Śāstra. Doḍḍavaru would perform pūjā at 6 A.M. He would give Nirmālya Tīrtha to his son who would be in 'Maḍi'. He would teach Viṣṇu Tatwa Nirṇaya after Śānti. He completed Sūtra Bhāshya also before his son passed his B.A. The devoted son gave more attention to his spiritual studies than to his college studies. He would not touch an English Book while at home. His attendance in classes alone made him highly proficient in English and his optional subject Physical Science. Soon after passing B.A., he wrote a book on science, since he was fond of writing books.

Śrī Padmanābhāchār after graduating himself, joined law college Madras. He was successful in his F.L. Examination. When he wrote his B.L. examination, he missed to answer some questions by oversight due to the one sheet of the question paper omitted to be seen. When he came out of the examination hall, he found out his mistake occurred due to oversight. He told his father that he would not get through his B.L. in the first attempt on

account of this ommission to answer some questions, though the answers were known to him. So he took up an appointment as Head Master of the Hindu High School in Triplicane, Madras. He was a born teacher. His method of teaching would be so simple that even students below average capacity would get through the examination.

Doḍḍavaru with his wife went to Tirupati to have darśan of Lord Śrīnivāsa and to pray for the welfare of his only son. Doḍḍa Kuppunnanavaru known as Doḍḍa Rāyaru of Chinna Dhārāpuram followed him. He worshipped Lord Śrīnivāsa with all devotion. The Archaka, observing his serene and divine personality, offered prasāda at the Sanctum Sanctorium itself. Doḍḍavaru asked his wife nearby to carry it as though God's blessings. He told her that receiving prasādam at Sanctum Sanctorum was a good omen and the future would be bright.

Soon after Doḍḍavaru returned to Madras, the son told him that he had come out successful in his B.L. examination in the first attempt itself, in spite of his not answering all the questions by oversight.

After serving one year as Headmāster he resigned his post. At the time of resignation, farewell addresses were given to him, extolling his scholarship and personality in Sanskrit verses composed by paṇḍits. He became an apprentice under Śrī Bālāji Rao a doyen of the legal profession at Madras in those days.

Doḍḍavaru was Dharmādhikāri of the Madhwa Siddhānta Onnāhini Sabhā, Tiruchanur-Andhra Pradesh founded by Kañchi Subbarāyaru. Doḍḍavaru was an awe inspiring personality. Even the Co-Dharmādhikāries like Gowḍagiri Venkaṭaramaṇāchār and other renowned Scholars had awe and respect for Doḍḍavaru's superior scholarship combined with traditional knowledge and divine ācharaṇa, jñāna and Satkarma were combined in him.

In those days of Kañchi Subbarāyaru, none would be nominted as Dharmādhikāri without test. My Guru used to say in all humility that he was afraid of a test on account of his anxiety to keep up his family prestige. All other Dharmādhikāries were shy to examine Doḍḍavaru for that post; but they all suggested that Doḍḍavaru might be requested to teach his own pupil in their presence. They were all struck with wonder to hear his teaching. Even a novice would understand the most intricate points by his lucid exposition.

He continued as Dharmādhikāri for very many years. After his retirement a discussion took place in the Sabhā whether Śrī Bhīma, took up the guise of a Śūdra or Suda meaning whether Śrī Bhīma disguised himself as a Śūdra or as Cook, in his Ajñāta Vāsa. According to Tāmraparṇīya he disguised himself only as a Śūdra because Draupadi disguised herself as a Śudra Woman. There was no bar for Śūdra to become a cook in that yuga. There must be similarity between Vāyu and Bhārati. The said view has the support of Śrī Vādirāja Tīrthīya. But unfortuntely, difference of opinion amongst paṇḍits grew to such an ugly height that one group of paṇḍits who supported the view of Sudavesha began to poobpooh Tāmraparṇīya Ṭippaṇi and Vādirāja Tīrthīya in the open Sabhā.

This incident wounded Doḍḍavaru to a very great extent. He sent a printed Memorandum marshalling all authorities in support of Tāmraparṇīya and Vādirājīya in the name of his nephew (elder brother's son) Tāmraparṇi Kṛṣṇāchār to the Sabhā authorities.

C. M. Padmanābhāchār, after completion of his apprenticeship with Śrī Bālāji Rao, enrolled himself as a High Court Vakil at Madras. He practiced at Madras for sometime. Permanent stay at Madras was not liked by him on account of the climatic condition

of Madras which did not suit his health. He came to Coimbatore and set up practice in his house at Raja Street.

He also became a District Munsiff for a short period at Cuḍappa.

He did not like that post because of its monotony and further, the job was not a lucrative one for his ability.

From the beginning, he was a very successful lawyer, practising both on the civil and criminal sides. He soon became the doyen of the Coimbatore bar.

On the spiritual side, he studied in detail the Nyāya Sudhā at the feet of his father. He would write complete notes when he was taught by his father. He used to say that his success in his legal profession was due to the logical acumen he acquired from the analytical study of Śrīman Nyāya Sudhā and Nyāyāmṛta.

His father's old ancestral house at Telugu Brāhmin Street was reconstructed as a big mansion. Doḍḍavaru named it as 'Padmālaya'. He occupied the same in 1900 A.D. In that house, he wrote the following valuable works.

(1) Dhruva's penance,

(2) Govardhaneśa Vilāsa.

The above are tow sanskrit drāmas. They were also translated by him in English.

(3) The Life and Teachings of Śrī Madhvāchārya in English. He would sit systematically at 7 p.m. daily for one hour. He was a believer in regular hard work and he was keen on punctuality. Within an year, he completed this valuable work because he was systematic.

(4) Madhvakathāmṛta in Canarese in Devanāgiri script.

(5) Dwādaśa Stotra commentary - in Sanskrit.

Doḍḍavaru wrote Nyāyāmṛtakalādhara. This was also printed and published with marginal notes by Padmanābhāchār.

Once Doḍḍavaru along with his two daughters Tulasi and Saraswati with their children visited Uḍipi to have Darśan of Śrī Bālakṛṣṇa. Elattur Kṛṣṇāchār known as Brahma Tarka Kṛṣṇāchār was along with him. Throughout Doḍḍavaru's stay at Uḍipi Elattur Kṛṣṇāchār knew the status and worth of Doḍḍavaru and he saw that Doḍḍavaru was respected by one and all recognising his Jñāna, Bhakti and Vairāgya.

Doḍḍavaru, with his family members went to several important places like, Pājaka kshetra, Daṇḍa-Tīrtha and others. On the way in the dense forest, the party missed the way to reach Uḍipi. Young children were there, one among them was the author's elder brother Yādava Rao. He was named as Yādaveśa by Doḍḍavaru because he was born when Doddavaru was expounding Harivamśa at Śrīraṅgam. Doḍḍavaru prayed God, to rescuse the party. At that time one Brāhmin with a Tulasi Basket on his head appeared before them and led them to Uḍipi. Doḍḍavaru composed a verse on the spot in praise of Lord Śrī Kṛṣṇa as having rescused them.

God was always with Doḍḍavaru because he realised so by his constant devotional study of Śrīmad Āchārya's Śāstras.

Doḍḍavaru and Śrī Padmanābhāchār were living together in 'Padmālaya' in Telugu Brāhmin Street, Coimbatore till 1909. Doḍḍavaru, even while he was in 'Gṛhasthāśrama' was like an ascetic wearing pāda-koradu with his head covered. He was detached to mundane activities from the beginning of his life. The household activities, while he was jointly living with Tāmraparṇi Āchār, were looked after by his father and elder brother and after Tāmraparṇi Āchār's end, the household affairs were looked after

by his son Padmanābhāchār. So Doḍḍavaru had the rare privilege of always being at the spiritual studies of Samīra Śāstra. He used to say that he had not gone in his life to a shop to fetch an household article.

By nature Doḍḍavaru was a great Viraktaru. The then circumstances increased his natural virakti still more. Several calamities in the famaily occurred at that time by series of deaths of sons-in-law and daughter. The prediction of the astrologer that his son would predecease him, came to his mind. So he determined to embrace Sanyāsa Āśrama and live in Śrīraṅgam-Bhūvaikunṭha at the feet of Lord Śrī Raṅganātha.

Therefore he made arrangements with his son being satisfied with a paltry maintenance allowance of Rs. 50/- per month with a right of occupation of his house at Śrīraṅgam. The rest of his properties worth Rs. 50,000/- in those days were all bequeathed to his son. The son took care of his mother and his widowed sister.

Actually Doḍḍavaru took Sanyāsāśrama and shifted to Śrīraṅgam some where 1909-10, much to the disappointment of his son.

Life of Padmanābhāchār from 1909 to his end in 1919

The moment Doḍḍavaru left Coimbatore and lived separately at Śrīraṅgam as a Sanyāsi, Padmanābhāchār (hereinafter referred to as 'Uncle') became equally devoted to spiritual path. He shifted his residence to his bunglow built by him just adjacent to the District and Sessions Court, Coimbatore.

The way in which he led his last ten years of his life would show that he was a great seer. The author, being an orphan nephew had the good fortune to be brought up by the uncle till

1919 in his own bunglow along with his sons and daughters. Uncle asked his widowed sister Kṛṣṇammā who was with him, to look after me as her own son. My maternal grandmother, Akkā (mother of my uncle) was also with her son as per the wish of Doḍḍavaru.

Uncle virtually converted his bungalow as Bṛndavan, the abode of Lord Śrī Kṛṣṇa by his spiritual activities. The sequel will show how :

The Bungalow was a flower garden with Tulasi, Pārijāta, Mallika, and other flowers. It was a sight for gods.

Uncle used to get up early morning and recite in his melodious and rich voice Gajendramoksha and Dadhivāmana stotra. He was very fair and had a very attractive personality. He would have his bath at 6 A.M. and after Nirmālya Visarjana, he used to teach Śrīman Nyāya Sudhā - Jijñāsādhikaraṇa for one full hour to his eldest son Jayanāthāchar. He would have prepared complete notes before teaching. His study notes were so useful that the paṇḍit and judge Gopala Rao himself was after them and uncle gave them for his use.

In the evenings, he would take a bath and he would do Aupāsana. At that time his sons should recite one Sarga of Sumadhvavijaya.

On Saturdays there would be Bhajan programme. He would sing and dance in chorus with all children. Eminent musicians would take part. Flute Sanjīva Rao, the husband of his niece would often visit uncle and he would also participate in Saturday Bhajans.

Daily from 7 to 8 P.M. uncle's exposition of Śrīmad Bhāgavatam and Rāmāyaṇa would be followed even by children with wonder. If a child were to get sleep at his exposition, he would stop his exposition saying that it ceased to be interesting to the child.

Though he appeared to go to bed at 9 P.M. daily, his hours of spiritual studies were throughout the night whenever he was awake. He was an acute diabetic patient. He did not mind his ailment seriously because his mind was always in Śrī Kṛṣṇā's Gītā. Throughout nights, whenever he was awake, he used to write Gītā Bhāvachandrikā in Sanskrit and a critical study of Bhagavat Gītā in English. The commentary for the first six chapters was completed in the year 1917. The book runs for more than one thousand pages. He would often visit Doḍḍavaru at Śrīraṅgam. His Sanskrit commentary on Gītā was scrutinised then and there, by Doḍḍavaru at Śrīraṅgam.

In the year 1917, he performed Gītā Maṅgalam at Śrīraṅgam in the presence of his revered father Sanyāsin. Hundreds of renowned scholars and Gṛhasthas attended the celebrations. There was Sumadhva Vijaya pārāyaṇam in Chorus. More than 50 persons participated in the recital. There was a Vākyārtha Vichāra presided over by Doḍḍavaru. The Vidwat Sadas consisted of erudite scholars like elattur Gururājāchār, Kumbhakoṇam Rāghavendrāchār, Mannārguḍi Rāmāchār, Mādhavāchār, Karpur Śrīnivāsa Rao, Judge R. Gopāla Rao and others.

During the pūjā of His Holiness there was Bhāgavata purāṇam by Kumbhakoṇam Khāpe Rāmachandrāchār, father of Dr. R. Nāgarāja Śarma.

During Brāhmaṇa Santarpaṇa as per the wish of Karpur Śrīnivāsa Rao an eminent scholar in Nyāya, every one recited one śloka. (We boys repeated ślokas composed by uncle).

In the evening there were lectures and distribution of the books to all the paṇḍits. His Holiness Doḍḍavaru presented his Vīra Sāngali to uncle in appreciation of the valuable book written on Bhagavat Gītā.

Uncle sent copies of his Gītā Bhāva Chandrika to all Pīṭhādhipatis. The Swāmiji of Adhamar Mutt, whose Bṛndāvanam is at Ghaṭikāchalam (Sholingar) a versatile scholar, studied uncle's Gītā and was so much pleased that he arranged a big Sadas at Uḍipi and conferred the title, of Gītārtha Vibhūśaṇa Śiromaṇi on uncle.

At the age of 55 (19-1-1919) he passed away leaving behind him his old cripple mother and lot of relatives and friends to bemon his loss.

Last Days of H.H. Śrī Madhvanātha Śrīgaḷavaru (Referred to H.H.)

After the demise of uncle, His Holiness began to meditate more and more on God. H.H. was always at his books. H.H. used to go through uncle's Gītā Bhāvachandrikā so that uncle's soul would be happy at heaven.

H.H. dictated Tārkika Ayukti Sūchini. He wrote in short that Dwitvādi Saṅkhyā is not anugata and Śrī Vāyu is Sarvaśabda Vāchya. The first work was printed and published in the days of His Holiness.

H.H. entered Bṛndāvanam an 9-1-1931 at Śrīraṅgam. The Ārādhanā of H.H. is being performed annually in a fitting manner of His Grace.



॥ श्रीहयवदनमध्वेश पाहि ॥
॥ श्रीलक्ष्मीवेङ्कटेशो विजयते ॥

श्रीमध्वनाथश्रीपादानां पूर्वाश्रमपितामहैः सौधश्रीवेंकटरमणाचार्यैः विरचितम्

श्रीवेंकटेशगद्यम्

श्रीमद्गरुडगिरिवर वरांगशरण धरावराहविराजित परिवृढ सरोवर तल्लज संफुल्ल मल्लिकादिकुसुमपटल घुमुघुमायमान दक्षिणतटघटित तटिदुज्वल हाटकमय विशंकट मण्टप गोपुर प्राकारवलयित भासमानासमान विमान वसमानम्,

परशर विशर निगीर्णक्षण बहिर्मुखशिलीमुख मुखरमुखानीवार सहस्र-परपक्षकक्ष संधुक्षणक्रम विक्रमाशुशुक्षणि दमन व्यजनीभूत स्वपक्षपरिरक्षण-दक्ष पक्षद्वयविराजमान सुदर्शनदर्शनीय निदर्शनदक्षकरम्,

असुरसुन्दरीगर्भनिर्भेदन दंभोलिनिभ निनद पद दरवर राराज्यमान सव्यकरम्,

करिवरदरहरम्,

स्वचरणपरिचरणकरणनिपुणशरणागतैकान्तिनां निरन्तरमविरोध-निदर्शनार्थमिव वाहीकृतगरधरचरवरम्,

युवतिमनःकामता, भजकजनवामता, रिपनिकरभीमता, सुजनकुमुद-सोमता, निर्जरवरसार्वभौमतादिगुणगणमणिगणभूषित दोषगन्धविधुरपरसुन्दर-विग्रहम्,

पार्श्वद्वयविराजमान निजरमणीमणिप्रेमसंरंभलहरीतरंगनिरन्तरसुमंगळा-पांगसंगतश्यामावदातम्,

बृन्दारकजनबृन्दवन्दित निजचरणारविन्दद्वन्द्ववन्दन कन्दलितानन्द-तुन्दिलशरणागतजन दुरन्तदुरित शरधितरण कर्मधारायमाण कटाक्षम्,

भक्तापेक्षितकल्पवृक्षम्,

कृतदुर्जनोपेक्षं,

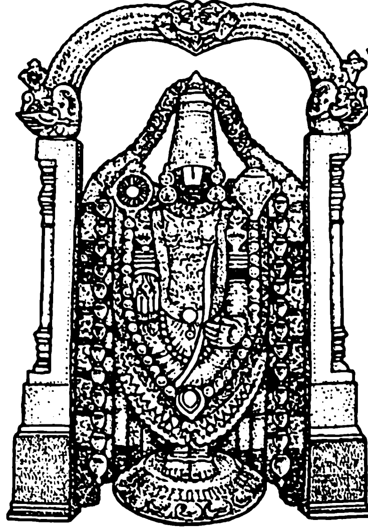
नित्यनिरपेक्षं,

शेषनगाध्यक्षं,

कलये कमलाक्षम् ॥

श्रीमध्वनाथश्रीपादानां पूर्वाश्रमपितामहैः
सौधश्री वेंकटरमणाचार्यैः प्रणीतमिदं गद्यम् ॥

* * *



नान्यं वदामि न शृणोमि न चिन्तयामि
नान्यं स्मरामि न भजामि न चाश्रयामि ।
भक्त्या त्वदीयचरणाम्बुजमन्तरेण
श्रीश्रीनिवास पुरुषोत्तम देहि दास्यम् ॥

॥ श्रीहयवदनमध्वेश पाहि ॥

॥ श्रीलक्ष्मीवेङ्कटेशो विजयते ॥

श्रीमध्वनाथश्रीपादानां पूर्वाश्रमदौहित्रेण

ताम्रपर्णी सुब्बाचार्येण कृता

श्रीगुरुस्तोत्रमालिका

श्रीमन्निगमधरवर, सुपूर्णधिषण सुशास्त्र चित्रपयोनदपरिमळसुधारस-पूरित टीकार्य गद्यपद्यनळिनभरितघनघनार्थवीचिसंयुतपरकुमतविषपादप-वासकपरकदंबकवायसवर्जितकासारमधुकरशास्त्रकीलालकान्तविहारगुरुहंसं,

अनुजनहृदयतमोध्वंसकनिरर्थककुयुक्तिजीवविधवृथावाग्जालविशिष्ट-परपक्षनैय्यायिकव्रजभूरिमायभंजकसुजनप्रियगोविन्द स्वतन्त्रगुणसंयुतदोष-दुराच्युतसमीरवैरिकुकौशिकमौनकर्तृजयप्रियहंसवरं,

अमरपूर्णधीभक्तजीवोत्तमवाय्वंशगुरुचरणवरभटजनसंविच्चकोरचन्द्र-समम्,

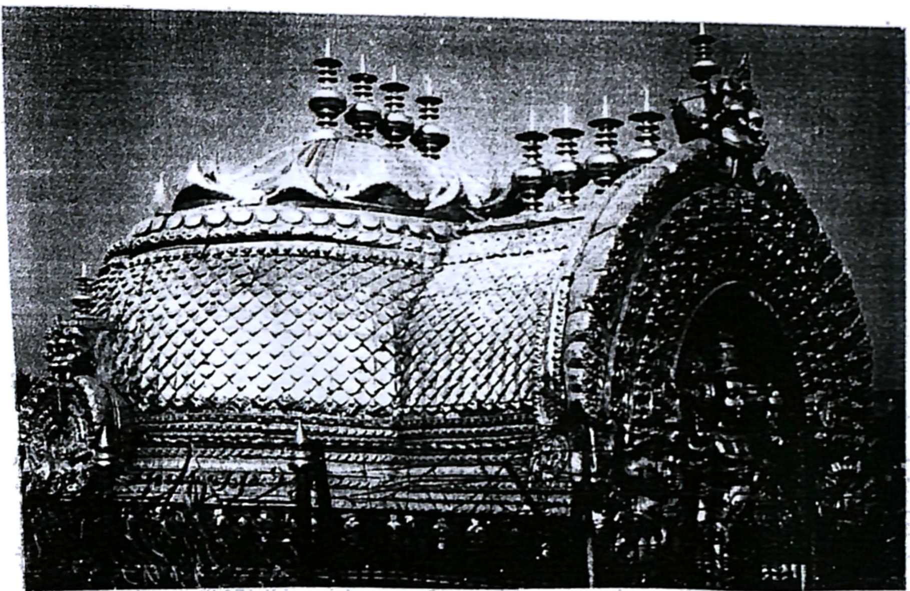
परमतगजहरिम्,

दशमतिपतिचरणकमलविमलविविधप्रमेयव्रजे निरन्तरमविरोधनिदर्शी-कार्यनिजतत्वाश्रित बुधजनगुरुवरम्,

सुजनशिरःपुष्पता, पवनगुरुतातता, श्वसनरिपुभीमता, निगमनळिन-सूर्यता, भूसुरवरमाध्वपालतादि मृदु(बहु)गुणयुतमलवर्जितवाजिवक्त्रभजन-परमसद्गुणभूषितम्,

पंक्तिद्वयविराजमाननिजजनताकृतप्रेमसंयुक्तपुरुधीसमीरकथावरसुशब्द-जन्याश्रुपूरितसन्यासिरत्नम्,

विद्वद्वरजनवृन्दवन्दितगुरुजयतीर्थचित्तदुग्धसागरनिर्गतपीयूषसंश्रितगरुड-ध्वजनिजगुणाख्यमधुरसुरसनिरतनिजरेशायमानमुनीशाम्,



Raṅga Vimāna

Śrī Vāsudeva Rūpi Paramātmā is present in that Vimāna. By darśan here, the anugraha of Śrī Vāsudeva, who is the bestower of Moksha, will be had by the devotee.

मोक्षप्रदो वासुदेवोऽखिलस्य, वायुश्च तदनुज्ञया ॥

शिष्यापेक्षितकल्पवृक्षं,
कृतलोकचिन्तोपेक्षं,
कृतशास्त्रचिन्तापेक्षं,
माध्वसभाध्यक्षं
भजे श्रीमध्वनाथम् ॥

श्रीवेंकटार्यवरपुत्रसुपुत्ररत्नं
श्रीरंगदेशवरभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीमध्वनाथमुनिरत्नवरं श्रयेऽहम् ॥

श्रीपूर्णबोधगुरुशास्त्रमहातडागे
श्रीपद्मनाभकमलं सुरहृद्यपुष्पम् ।
श्रीनाथपूर्णगुरुभक्तजयार्यजातैः
श्रीमध्वहंसकिरणैरधिकं दिदीपे ॥

श्रीवाजिवक्त्रममलं गुणपूर्णसिन्धुं
श्रीवादिराजकरपूजितदिव्यमूर्तिम् (मूर्तिसंस्थं) ।
योऽपूजयत्सकलसौधगुणानुवादात्
तं मध्वनाथगुरुवर्यमहं नमामि ॥

किं वर्णये मयि कृपां गुरुमध्वनाथ
त्वद्दण्डकाष्ठमतिदिश्य हृदे निमग्नम् ।
उद्धृत्य सप्तदशसत्रमकारयस्त्वं
इत्थं गुरो भवसरित्पतितोऽप्यव त्वम् ॥

न्यायामृताधिककलाधरग्रन्थकर्तः
सत्पद्मनाभगुरुवर्य सुधाविहारिन् ।
दुःशास्त्रमत्तगजसिंह समीरभक्त
श्रीमध्वनाथ मम देहि करावलंबम् ॥

मध्वार्यस्य गृहाश्रमो भुवि यदा हंसाश्रमोऽभूत्तदा
शिष्यामास निजात्मजः सुविलसद्गीताविचारे पटुः (गुरुः)।
मूकामास कुवादिदुष्टजनता विद्वत्सभायामलं
रम्यामास सुतर्कशास्त्रनिवहो बालो ह्यभूत्वं बुधः॥

गायति श्रीगुरुमध्वचरित्रं
ध्यायति सततं वाजिसुवक्त्रम्।
बोधति सर्वं गीतासारं
निन्दति वार्तां लोकविचाराम्।

गच्छति दिशि दिशि शास्त्रवने हि
पृच्छति पृच्छति सर्वं सुजनम्।
पश्यति दिशि दिशि हरिगुरुपुष्पं
शंसति नन्दति मे गुरुवरदः॥

इति शम्॥

श्रीमध्वनाथश्रीपादानां शिष्येण ताम्रपर्णी सुब्बाचार्येण कृतेयं श्रीगुरुस्तोत्रमालिका॥

* * *



॥ श्रीः ॥



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1.12.1907 — 9.1.1993

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The author is the third son of Śrī D. V. Subbāchār and is an Advocate practising at Coimbatore. He obtained M.A. degree with Mathematics as the main subject from St. Joseph's College, Trichy, securing I Rank in Statistics. Later, after completing articles for the C. A. course, he opted to study law with Madras Law College. Secured I Rank in the Presidency in the F. L. examination and again I Rank in the Final B. L. examination also. Secured highest marks so far in the history of Madras Law College breaking all the earlier records of the University. Till today the record stands unbroken. Secured highest marks in the State Bar Council Examination, and won the Gold Medal. Legal Adviser for several leading Companies, Nationalised Banks and others.

Studied Dwaita Vedānta Philosophy under his Guru and father Śrī D. V. Subbāchār for many years. At present, conducting daily classes on Brahma-Sūtras, Upaniṣads etc. Every Saturday and Sunday, lectures on Gīta, Viṣṇu-Tattwa-Nirṇaya and Bhāgavatam are also given. He Has written several articles and papers on Dwaita Philosophy published by various institutions. Several Cassettes on Gītā, Viṣṇu-Tattwa-Vinirṇaya, Madhva-Vijaya and Sūtrabhāṣya are preserved by his śiṣyās. He has given special cassettes in six numbers (one set) covering entire Madhwa Vijaya Pārāyaṇa with gist of each Sarga in Kannada. He is the Author of several books.

He is the Founder-Trustee for many Charitable Institutions connected to philosophy, religion and other mundane charitable objects. He is also the Joint Secretary of Śrī Madhva Siddhanta Onnahini Sabha, Tiruchanur, Tirupati (A.P.)